



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



Harvard College Library

FROM

Arthur C. Johnson

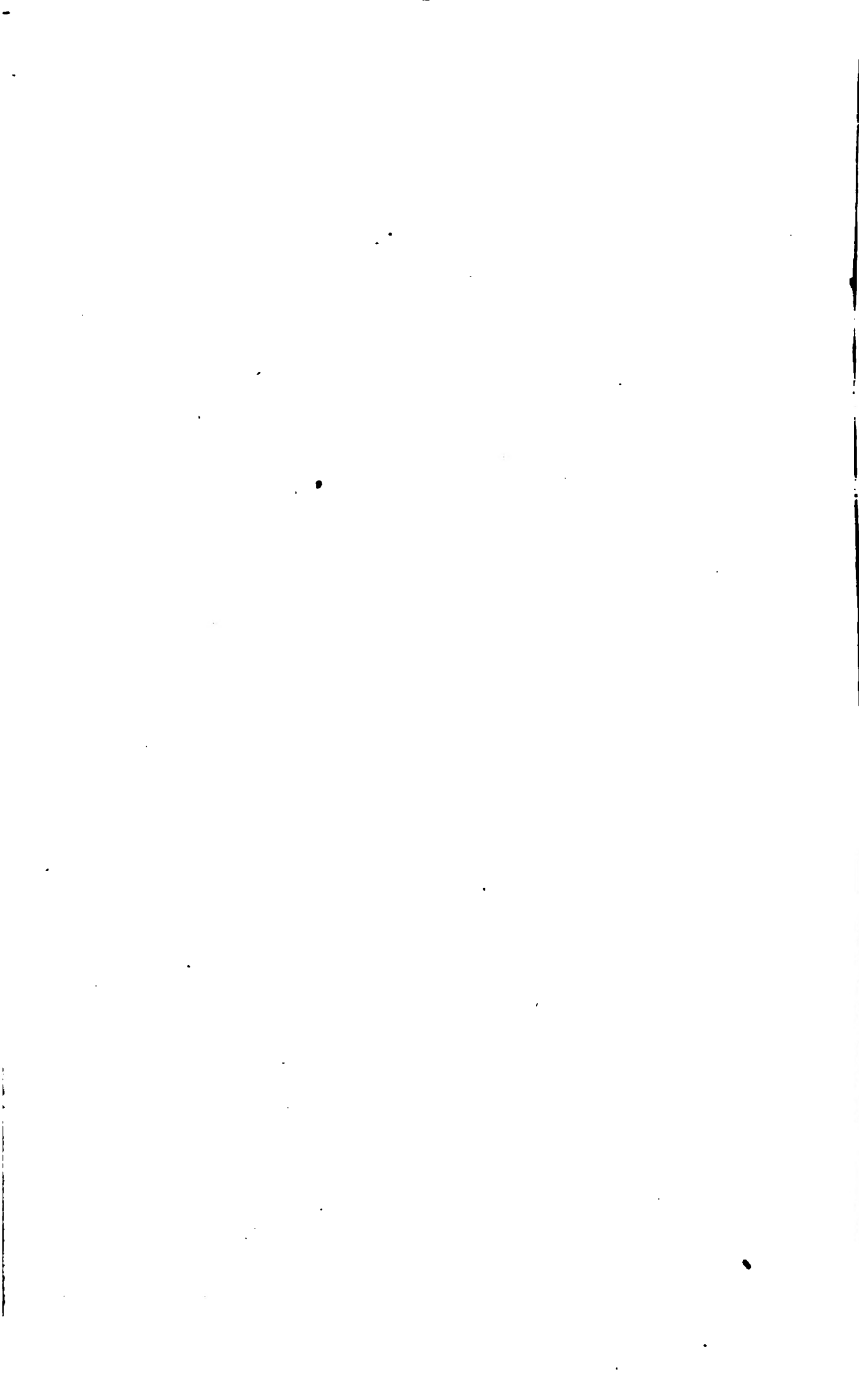


3 2044 102 850 435

Educ T. 1245.228.877

John H. Perkins.
Hyde Park.

B.L.S. Feb 1. 1878.



THE
FIRST SIX BOOKS
OF
HOMER'S ILIAD;
WITH
EXPLANATORY NOTES,

INTENDED FOR BEGINNERS IN THE EPIC DIALECT;

ACCOMPANIED WITH NUMEROUS REFERENCES TO

HADLEY'S GREEK GRAMMAR, TO KÜHNER'S LARGER GREEK
GRAMMAR, AND TO GOODWIN'S GREEK
MOODS AND TENSES.

BY
JAMES R. BOISE,

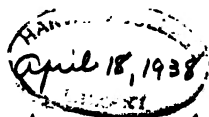
PROFESSOR OF GREEK IN THE UNIVERSITY OF CHICAGO, EDITOR OF XENOPHON'S
ANABASIS, ETC.

EIGHTH EDITION.

CHICAGO:
S. C. GRIGGS & COMPANY.
1877.

Educ. T

✓ 1245.228.877



Arthur C. Johnson

Entered, according to Act of Congress, in the year 1868, by
S. C. GRIGGS,
in the Clerk's Office of the District Court of the United States for the
Northern District of Illinois.

TO

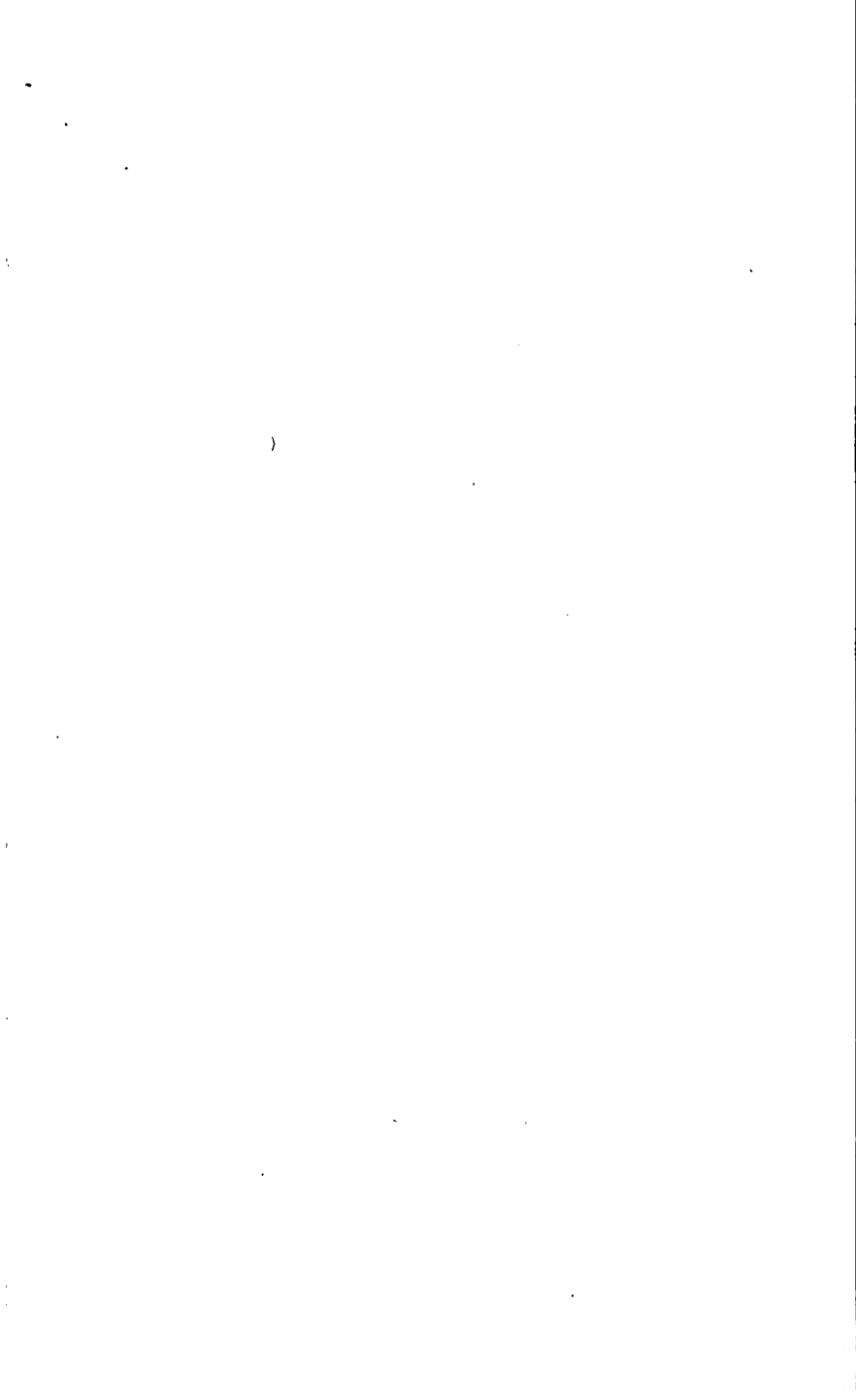
REV. E. O. HAVEN, D.D., LL.D.,

PRESIDENT OF THE UNIVERSITY OF MICHIGAN,

IN MEMORY OF PAST YEARS,

PLEASANTLY SPENT IN THE SAME FIELD OF LABOR,

AFFECTIONATELY INSCRIBED.



P R E F A C E .

THIS work was undertaken at the suggestion and request of several eminent teachers in different parts of the country. It is on the same general plan with the "First Three Books of the Anabasis of Xenophon," published some years ago. The wants of beginners in the Epic dialect have been kept constantly in view. It has however been my aim, not so much to solve all difficulties for the learner, as to direct him how to solve difficulties for himself. Hence, the very frequent references to Lexicon and Grammar.

Of Hadley's Greek Grammar, I cannot adequately express my high appreciation. For several years it has been constantly at my elbow, and I have consulted it many times each working day; always with satisfaction; always, in fact, with a growing sense of its value.

Kühner's Larger Greek Grammar has been much longer before the public. Its thorough and critical character is universally acknowledged. It is a work which I could by no means afford to lay aside.

Professor Goodwin, in his Greek Moods and Tenses enters a special and very important field. The subjects which he discusses are handled with thoroughness and originality. Many valuable points are presented, which could not find a place in a general grammar of the language.

Should any learner aspire to the highest and most critical scholarship—and I am confident there must be many such, who will study this book—my advice is, that he furnish himself with all three of the above-mentioned grammatical works, and then *use* them, patiently and perseveringly, in searching out the numerous references which will be found among the following notes. The value of such a course of critical study cannot be overrated.

The text of this edition is intended to be a faithful reprint of that of W. Dindorf, as published by B. G. Teubner, in his critical and deservedly popular series of Greek and Latin classics. The text of Wolf, hitherto extensively used in this country, is no longer followed in the most critical German editions for schools. I have attempted no emendations of the text whatever—beyond the correction of a few plain typographical errors—thinking it would be more satisfactory to scholars generally to feel assured that they had the exact results of Dindorf's critical researches in this special field of labor. In the use of capital letters; in the absence of breathings over *pp*; and in some peculiarities of punctuation, as well as of accentuation, which

the careful scholar cannot fail to notice, I have simply followed the German edition.

It would be impossible to enumerate the various helps of which I have availed myself in the preparation of this work. The commentaries which have afforded the most valuable assistance are those of Stadelmann, Crusius, Naegelsbach (dritte Auflage, bearbeitet von Dr. Georg Autenrieth. Nürnberg, 1864), Faesi, and Düntzer. The work of Ameis and that of Koch did not reach me until a considerable part of my notes was completed. The American editions of Homer, by Felton, Anthon, and Owen, have been frequently consulted, and valuable aid has been obtained from them. The recent version of the *Iliad* by Lord Derby has also been frequently consulted, not indeed for critical purposes, but to obtain some fitting expression, and is often cited in the following notes.

In regard to the English form of Greek proper names, every editor of a Greek classic must find himself in some perplexity. Without going quite to the same length with Grote, in his somewhat daring orthographical innovations, I have aimed to present the most recent and approved critical usage. I cannot but think that the custom, still retained by some English and American scholars, though rejected by the Germans, of confounding Grecian and Roman mythological names, as Zeus and Jupiter, Hera (or Here) and Juno, Hermes and Mercury, is, on many accounts, objectionable; and must soon be abandoned altogether. The

influence of a standard work, like that of Grote, will be likely in the end to settle this question. If, in a field so perplexing, I have been guilty of some inconsistencies—as, for example, of writing Ajax instead of Aias, or Ajas; Atrides instead of Atreides; and other instances which might easily be found—it has generally resulted from my unwillingness to venture on the extreme of innovation.

References are occasionally made to the Dictionary of Antiquities, by Dr. William Smith, and to the map of the Troad. It is taken for granted that every classical student will provide himself with an ancient Atlas, and also with the work of Dr. Smith.

The well-known *Summaria*, by F. A. Wolf, of the six books here published, have been prefixed to the text, and may be often consulted with great advantage.

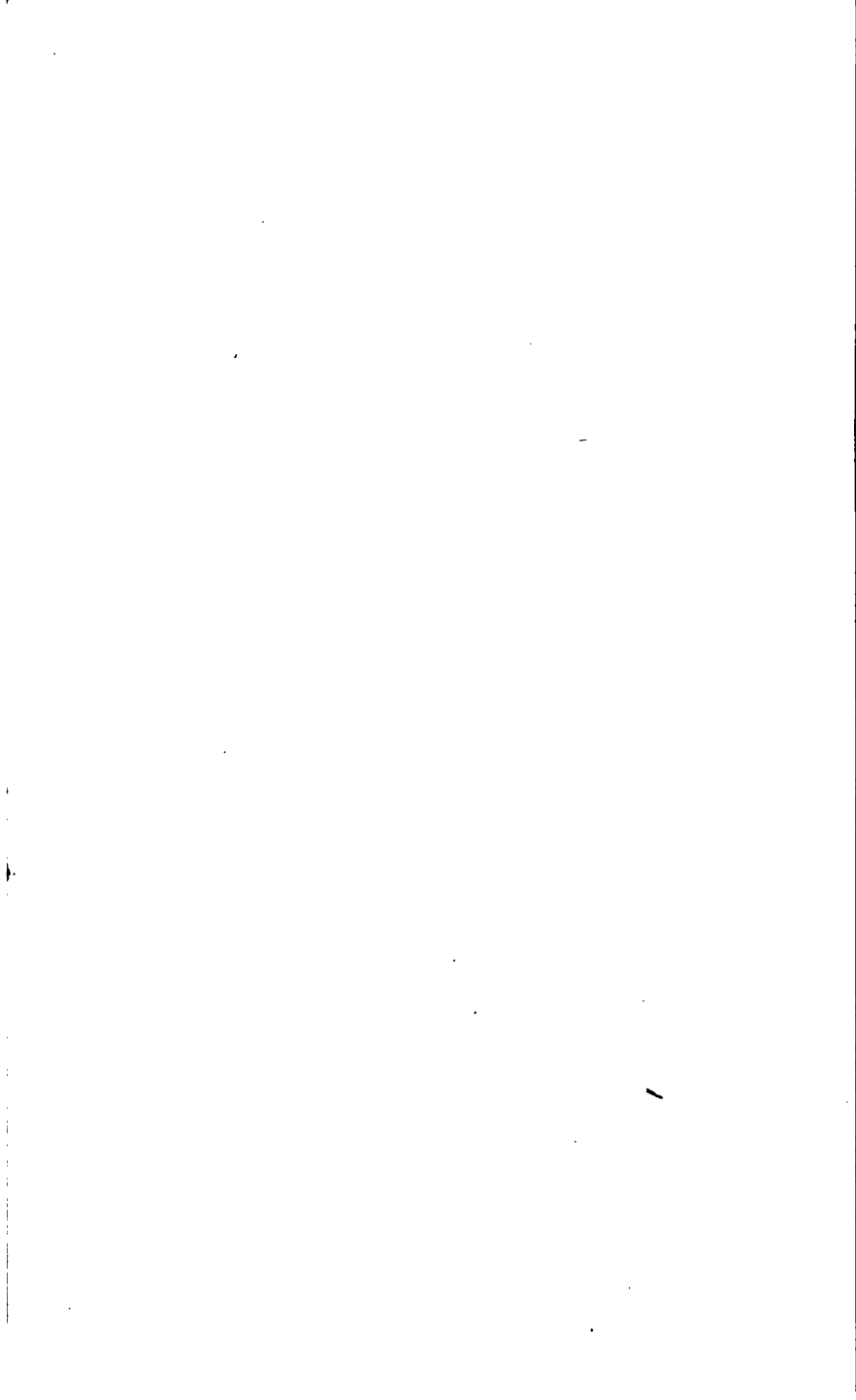
For “the Homeric question,” and various other learned topics, the discussion of which would be out of place in an elementary school-book, the student is referred to Smith’s History of Greece, Book First, chap. 5th; to the extended work of Grote, and to various reviews, English and American, such as will be found in all public libraries.

I have already had too much experience in book-making, to flatter myself that all mistakes and errors have been avoided. Any person who uses this work, whether teacher or pupil, will lay me under great obligations, by calling my attention to such errors. My special thanks are due to Professor Martin L.

D'Ooge, of the University of Michigan, who has read most of the notes in manuscript, for the correction of errors, and for valuable suggestions. I offer this work to the public with much greater confidence, from the fact that so much of it has already passed under his critical eye.

JAMES R. BOISE.

UNIVERSITY OF CHICAGO, *Dec.* 1868.



F. A. WOLFI

S U M M A R I A .

I.

Rogatur ab initio Musa ut cantum praecipiat de cladibus ad
Niam Achillis iram consequutis (1-7). Venit in concionem Achi-
vorum Chryses, sacerdos Apollinis, filiam suam redempturus bello
nuper captam et honoris caussa datam Agamemnoni (8-21). Illo
cum ignominia repulso funestam luem Apollo per exercitum spar-
git (22-52). Habet concionem Achilles ob placandum deum, in
qua Calchas vates calamitate eos levatum iri reducenda Chry-
seïde cénset, auctore imprimis Achille (53-129). Ita irritatus
Agamemno atrocia iurgia nequit cum Achille, et Chrysae quidem
filiam reddere non recusat, sed illi, quod praemium virtutis re-
tulerat, Briseïdem eripit, quamvis obnitente Nestore (130-311
et 318-347). Hac incensus iniuria statuit acer iuvenis se cum
Myrmidonibus a belli societate seiungere: quod propositum a
matre eius Tethide confirmatur, quae et supplicanti ultionem pro-
mittit (348-427). Interea publice lustratur exercitus et sacra fiunt
Apollini (312-317): tum Chryseï domum reducit una cum
hostiis piacularibus, quibus mactatis scelus expiatur (428-487).
Thetidi iam Olympum adeunti Iuppiter occulte annuit, victores
in proeliis fore Troianos, donec Achilli ab Achivis satisfactam fue-
rit (488-533). Iunonem, infestam Troianis, pungunt haec clan-
destina consilia; inde rixatur cum Iove super coenam (534-567).
Ea re contristatur omnis consessus deorum, quos tandem ad hila-
ritatem revocat Vulcanus (568-611).

II.

Iuppiter, illatam Achilli iniuriam ulturus, speciem nocturnam mittit ad Agamemnonem, quae eum ad committendum proelium spe victoriae incitet (1-40). Sub lucem Agamemno rem et impetum suum aperit primoribus Achivorum; mox concionem habet universorum (41-100). Placuerat ei, ad tentandam populi fidem, cui diffidebat, consilium repetendae patriae simulare: eo audito, statim multitudo bello fessa tumultuari et navigationem parare coepit (101-154). Seditionem de compacto et Minervae monitu comprimit Ulysses, ad singulos precibus, minis, opprobriis usus ita ut concionem restituat (155-210). Thersiten, turpem et maledicum hominem, qui discessum urgere non desinit, gravius castigat ad terrorem ceterorem (211-277). Sic cohibitum vulgus flectitur tandem compositis ad persuadendum orationibus Ulyssis ac Nestoris, qui et vetera promissa expetunt, et ostentis utuntur ad spem Ilii cito expugnandi: Agamemno autem indicit proelium, et ardore pugnandi omnium animos implet (278-393). Iam armatur exercitus; primores apud Agamemnonem, mactata maiore hostia, epulantur; ceteri passim per tentoria cibum sumunt sacraque faciunt, et a suis quaeque natio ducibus instructa in aciem prodeunt (394-484). Inseritur hoc loco accurata enumeratio navium, populorum, ducum, qui Agamemnonem ad bellum Troianum sequuti erant (485-785). Item Troiani, comperto quid minentur Achivi, duce Hectore in campum egrediuntur et ipsi et socii, quorum brevior recensensus adicitur (786-877).

III.

Primo concursu proelii Paris seu Alexander fortissimum quemque Achivorum ad pugnam provocat; sed ut Menelaum conspexit de curru suo desilientem, abiecto animo refugit (1-37). Paullo post idem, Hectoris voce correptus, offert se certamini singulari cum Menelao de summa belli ineundo; qua conditione accepta poscit Menelaus ut sponsio interponatur, praesente Priamo sancienda (38-100). Igitur arma deponunt exercitus; sacrificia ab utraque parte parantur: interim Helena ex turri Priamo et senioribus Troianis demonstrat duces Achivorum in campo subiacente (111-244). Vocatus supervenit Priamus, comite Antenore, fœ

dasque ictum antiquo ritu hisce legibus, ut, uter alterum vicisset, Helenam eiusque opes haberet, Troiani autem inferiores Achivis gravem multam penderent (245-301). Post Priami discessum arma capiunt Menelaus et Paris, et in spatium ceriainini dimensum procedunt: at superatum Paridem clam surripit Venus et incolumem in ipsius cubiculum asportat (302-382). In eundem locum adducit illa Helenam, quae primum reluctans novo marito ignaviam exprobat, mox tamen eum in gratiam recipit (383-448). Ita praemiis deae fruentem adversarium frustra quaerit Menelaus, dum Agamemno publice repetit pactum pretium victoriae (449-461).

IV.

Quum ex foedere Helena Achivis reddenda infestaeque acies dirimendae essent superato Paride, Iuno in concilio deorum indignabunda ita non expleri odium suum in Troianos, Iovi extorquet ut ipsi concedat Ilii excidium (1-49). Minerva, ipsa quoque Troianis inimica, Iunonis hortatu ad terram missa, persuadet Pandaro Lycio ut iacta in Menelaum sagitta pactionem conturbet ac novam bellandi caussam serat (50-104): at non letali vulnere percussum Menelaum arcessitus medicus curat Machao (105-219). Interea rursus armati ad pugnandum se referunt Troiani, dum Agamemno catervas Achivorum obit, nonnullorum, at Idomenei, Aiacum, Nestoris, qui iam in procinctu stabant, alacritatem laudans, aliorum, ut Menesthei, Ulyssis, Diomedis, qui recentem impetum nondum senserant, cunctationem reprehendens (220-421). Quo facto proelium instauratur, in quo Troianis Mars et Apollo, Achivis praeter alia numina Minerva animos addit; caedesque fiunt mutuae (422-544).

V.

Stragem Troianorum continuant Achivi; ante omnes insignis Diomedes, Minervae, Martem ab acie seducentis, praesidio ferocissimus (1-94). Sed ipse a Pandaro vulneratus etiam vehementius saevit in hostes (95-166): Pandarum, antea peditem, nunc ex Aeneae curru pugnantem, interficit (167-296); Aeneam, amici corpus tegentem, saxo sanciat (297-310); Veneri, filium ex pugna efferenti, plagam in manu infligit (311-351). Venus ab Iradeeducta curru Martis revehitur ad Olympum, ubi eam mater Dione suum fovet, alii dii leniter irrident ((352-431). Aeneam, a Venere

destitutum, Diomedis furori eripit Apollo et in arce Troiana recreandum curat, simul Martem in aciem revocat (432-460). Mars ad rem fortiter gerendam hortatur Troianos, quibus statim Aeneas integer subvenit (461-518). Nec segnius pugnant Achivi, caedunturque ex utrisque multi, in his Tlepolemus ab Sarpedone: tandem pelluntur paullatim Achivi (519-710). His ita laborantibus ex Olympo opitulatum veniunt Iuno et Minerva (711-777): ac voce Iunonis denuo incenditur turba, Minervae autem monitu et ductu Diomedes ipsum Martem vulnerat (778-863), qui ex campo repente ad Olympum redit, ibique sanatur, sequentibus etiam deabus (864-909).

VI.

Troianorum acie in fugam inclinante Helenus vates Hectorem hortatur ut publicam obsecrationem Minervae in arce habendam indicat (1-101). Ergo is, celeriter restituto proelio, pergit in urbem: in eo proelio Diomedes et Glaucus, dux Lyciorum, ad certamen progressi, priusquam manus consererent, paterna inter se hospitia recordati, facta armorum permutatione, dexteras iungunt (102-236). Hecuba et ceterae matronae, de Hectoris et procerum Troianorum consilio, peplum in aedem Minervae inferunt votaue pro salute patriae nuncupant (237-311.) Interim Hector domi desidentem Paridem obiurgando in aciem reducit (312-368): uxorem Andromachen, in aedibus suis frustra quaesitam, tandem urbe egrediens ad portam Scaeam una cum puero Astyanacte obviam habet atque ultimum alloquitur (369-502). Mox fratrem in via armatus consequitur Paris (503-529).

Ι Λ Ι Α Δ Ο Σ Α.

Στίχοι 1-16

Λοιμός. Μῆνις.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
 οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
 πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδί προΐαφεν
 ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν
 οἰωνοῖσί τε πᾶσι — Διὸς δ' ἐτελείετο βουλή —
 ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
 Ἀτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
 Ἀητοὺς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθεὶς
 νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί,
 οὐνεκα τὸν Χρῦσσην ἠτίμησ' ἀρητῆρα
 Ἀτρεΐδης. ὃ γὰρ ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν,
 λυσόμενός τε Δύγατρα φέρων τ' ἀπερείσι' ἅποινα,
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 χρυσέφ' ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.

“ Ἀτρεΐδαί τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
 ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
 ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι.
 παῖδα δ' ἐμοὶ λῦσαι τε φίλην τά τ' ἅποινα δέχεσθαι,

ἄζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.”

- “Ενθ’ ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοὶ
αἰδεῖσθαι θ’ ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ’ οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνδανε θυμῷ,
25 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ’ ἐπὶ μῦθον ἔτελλεν·

- “Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχέω
ἢ νῦν δηθύνοντ’ ἢ ὕστερον αὖτις ἰόντα,
μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
τὴν δ’ ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν
30 ἡμετέρῃ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης,
ἰστὸν ἐποικομένην καὶ ἐμὸν λέχος ἀντιώσσαν.
ἀλλ’ ἴθι, μή μ’ ἐρέθιζε, σαώτερος ὥς κε νέηαι.”

- “Ὡς ἔφατ’, ἔδδεισεν δ’ ὁ γέρον καὶ ἐπέθετο μῦθον.
βῆ δ’ ἀκέων παρὰ δῖνα πολυφλοίσβοιο θαλάσσης,
35 πολλὰ δ’ ἔπειτ’ ἀπάνευθε κιὼν ἡρᾶθ’ ὁ γεραίος
Ἀπόλλωνι ἄνακτι, τὸν ἡὔκομος τέκε Λητώ.

- “Κλυθὶ μέν, ἀργυρότοξ’, δς Χρύσῃν ἀμφιβέβηκας
Κίλλαν τε ζαθέην Τενέδοιό τε ἴφι ἀνάσσεις,
Σμινθεῦ, εἵποτέ τοι χαρίεντ’ ἐπὶ νηὸν ἔρεψα,
40 ἢ εἰ δὴ ποτέ τοι κατὰ πλοῖνα μηρί’ ἔκηα
ταύρων ἢ δ’ αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

- “Ὡς ἔφατ’ εὐχόμενος, τοῦ δ’ ἔκλυε Φοῖβος Ἀπόλλων,
βῆ δὲ κατ’ Οὐλύμποιο καρήνων χωόμενος κῆρ,
45 τόξ’ ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην.
ἔκλαγξαν δ’ ἄρ’ οἷστοι ἐπ’ ὤμων χωομένοιο,
αὐτοῦ κινηθέντος· ὃ δ’ ἦϊε νυκτὶ εἰοικώς.
ἔζετ’ ἔπειτ’ ἀπάνευθε νεῶν, μετὰ δ’ ἰὸν ἔηκεν·
δεινὴ δὲ κλαγγὴ γένετ’ ἀργυρέοιο βιοῖο.
50 οὐρῆας μὲν πρῶτον ἐπ’ ὀφρετο καὶ κύνας ἀργούς,
αὐτὰρ ἔπειτ’ αὐτοῖσι βέλος ἔχεπευκὲς ἐφίεις
βάλλ’· αἰεὶ δὲ πυραὶ νεκύων καίοντο θάμειαι.

Ἐννήμαρ μὲν ἀνὰ στρατὸν ὄχχeto κῆλα θεοῖο,
 τῇ δεκάτῃ δ' ἀγορήνδ' ἐκαλέσσατο λαὸν Ἀχιλλεύς·
 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρῃ·
 κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.
 οἱ δ' ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τ' ἐγένοντο, ἅ
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·

55

“Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας ὁῶ
 ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
 εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμός· Ἀχαιοὺς.
 ἀλλ' ἄγε δὴ τινα μάντιν ἐρέλομεν, ἣ ἱερῆα,
 ἣ καὶ ὀνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν—
 ὃς κ' εἴποι ὃ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
 εἴτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται εἴθ' ἐκατόμβης,
 αἱ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων

60

65

✧ βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμύναι.”

Ἦτοι ὄγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
 Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
 ὃς ἤδη τά τ' εὐντα τά τ' ἐσσόμενα πρό τ' εὐντα,
 καὶ νῆξ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω,
 ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν

70

“ὦ Ἀχιλεῦ, κέλεαί με, (διίφιλε,) μυθήσασθαι
 μῆνιν Ἀπόλλωνος, ἐκατηβελέταο ἀνακτος.
 τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καὶ μοι ὁμοσσον
 ἣ μὲν μοι πρόφρων ἔπεις καὶ χερσὶν ἀρήξειν.

75

✧ γὰρ ὁτομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
 Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί.
 κρείσσων γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρη·
 εἴπερ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
 ἐν στήθεσσι ἐοῖσι. σὺ δὲ φράσαι εἰ με σαώσεις.”

80

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς

- 85 “Θαρσήςσας μάλα εἶπε θεοπρόπιον ὃ τι οἶσθα.
οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ᾧ τε σὺ, Κάλχαν,
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
οὔτις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
σοὶ κοίλης παρὰ νηυσὶ βαρείας χειράς ἐπόσει
90 συμπάντων Δαναῶν, οὐδ’ ἦν Ἀγαμέμνονα εἶπης,
ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.”

- Καὶ τότε δὴ θάρσησε καὶ ἤδα μάντις ἀμύμων
“οὔτ’ ἄρ’ ὄγ’ εὐχολῆς ἐπιμέμφεται οὔθ’ ἐκατόμβης,
ἀλλ’ ἔνεκ’ ἀρητῆρος, ὃν ἡτίμησ’ Ἀγαμέμνων,
95 οὐδ’ ἀπέλυσε Δύγατρα καὶ οὐκ ἀπεδέξατ’ ἄποινα·
τοῦνεκ’ ἄρ’ ἄλγε’ ἔδωκεν ἐκηβόλος ἡδ’ ἔτι δώσει.
οὐδ’ ὄγε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσσει,
πρὶν γ’ ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
ἀπριάτην, ἀνάποινον, ἄγειν δ’ ἱερὴν ἐκατόμβην
100 ἐς Χρῦσσην· τότε κέν μιν ἱλασσάμενοι πεπείθοιμεν.”
Ἦτοι ὄγ’ ὥς εἰπὼν κατ’ ἄρ’ ἔξετο, τοῖσι δ’ ἀνέστη
ἦρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ’, ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην.
105 Κάλχαντα πρῶτιστα κάκ’ ὀσσόμενος προσεεῖπεν·
“Μάντι κακῶν, οὐ πώποτε μοι τὸ κρήγυον εἶπας.
αἰεὶ τοι τὰ κάκ’ ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
ἐσθλὸν δ’ οὔτε τί πω εἶπας ἔπος οὔτ’ ἐτέλεσσας·
καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
110 ὥς δὴ τοῦδ’ ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει,
οὔνεκ’ ἐγὼ κούρης Χρυσηΐδος ἀγλά’ ἄποινα
οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν
οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
κουριδίης ἀλόχου, ἐπεὶ οὐ ἔθέν ἐστι χερεῖων,
115 οὐ δέμας οὐδὲ φυὴν, οὔτ’ ἄρ’ φρένας οὔτε τι ἔργα.
ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τόγ’ ἄμεινον·

βούλομ' ἐγὼ λαὸν σὼν ἔμμεναι ἢ ἀπολέσθαι.

αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος

'Αργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικεν.

Λεύσσετε γὰρ τόγε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη." 120

Τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς

"Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων, ἔγωγε

πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;

οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά.

ἀλλὰ τὰ μὲν πολίων ἔξ ἐπράθομεν, τὰ δέδασται, 125

λαοὺς δ' οὐκ ἐπέοικε παλλίλλογα ταῦτ' ἐπαγείρειν.

ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ

τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἱ κέ ποθι Ζεὺς

δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων 130

"μὴ δ' οὕτως, ἀγαθός περ ἔων, θεοεἰκέλ' Ἀχιλλεῦ,

κλέπτε νόφ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.

ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἐμ' αὐτῶς ἐσθαι 135

ἥσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;

ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 140

ἄρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον ἔσται·

εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι

ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος

ἄξω ἑλών· ὁ δέ κεν κεχολώσεται ὃν κεν ἴκωμαι.

ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις, 145

νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα διαν,

ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην

θεῖομεν, ἂν δ' αὐτὴν Χρυσήϊδα καλλιπάρηρον

βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουλῆφόρος ἔστω,

ἢ Αἴας, ἢ Ἰδομενεὺς, ἢ δῖος Ὀδυσσεὺς, 145

ἢ ἐσὺ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,

ὄφρ' ἡμῖν ἐκέργον ἱλάσσεαι ἱερὰ ρέξας."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς

- “ ὦμοι, ἀναιδείην ἐπιειμένη, κερδαλεύφρον,
 150 πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν
 ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἴφι μάχεσθαι;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ’ ἤλυθον αἰχμητῶν
 δεῦρο μαχησόμενος, ἐπεὶ οὔτι μοι αἰτιοὶ εἰσιν.
 οὐ γὰρ πώποτ’ ἐμὰς βοῦς ἤλυσαν, οὐδὲ μὲν ἵππους,
 155 οὐδὲ ποτ’ ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ
 καρπὸν ἐδηλήσαντ’, ἐπειὴ μάλα πολλὰ μεταξὺ
 οὖρεά τε σκιδέοντα θάλασσαν ἡχῆεσσα·
 ἀλλὰ σοὶ, ὦ μέγ’ ἀναιδὲς, ἅμ’ ἐσπόμεθ’, ὄφρα σὺ χαίρης
 τιμὴν ἀρνύμενοι Μενελάῳ σοὶ τε, κυνῶπα,
 160 πρὸς Τρώων· τῶν οὔτι μετατρέπη οὐδ’ ἀλεγίζεις·
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ᾧ ἔπι πόλλ’ ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ
 Τρώων ἐκπέρσωσ’ εὐναιόμενον πτολίεθρον·
 165 ἀλλὰ τὸ μὲν πλεῖον πολυῤῥικος πολέμοιο
 χεῖρες ἐμαὶ διέπουσ’· ἀτὰρ ἦν ποτε δασμὸς ἵκηται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ’ ὀλίγον τε φίλον τε
 ἔρχομ’ ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ’ εἰμι Φθίηνδ’, ἐπειὴ πολὺ φέρτερόν ἐστιν
 170 οἴκαδ’ ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ’ οἶω
 ἐνθάδ’ ἄτιμος ἐὼν ἄφενος καὶ πλούτου ἀφύξειν.”
 Τὸν δ’ ἡμείβετ’ ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
 “ φεύγε μάλ’, εἴ τοι θυμὸς ἐπέσυσται, οὐδέ σ’ ἔγωγε
 λίσσομαι εἵνεκ’ ἐμεῖο μένειν· πᾶρ’ ἔμοιγε καὶ ἄλλοι
 175 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς.
 ἔχθιστος δέ μοι ἔσσι διοτρεφέων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τόγ’ ἔδωκεν.
 οἴκαδ’ ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
 180 Μυρμιδόνεσσιν ἄνασσε, σέθεν δ’ ἐγὼ οὐκ ἀλεγίζω,

οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὦδε·
ὥς ἔμ' ἀφαιρεῖται Χρυσηίδα Φοῖβος Ἀπόλλων,
τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον
αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὅφρ' εὖ εἰδῆς
ὅσσον φέρτερός εἰμι σέθεν, στυγέη δὲ καὶ ἄλλος
ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθῆμεναι ἄντην.” || 184

Ὡς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δὲ οἱ ἦτορ
στήθεσσι λασίοισι διάνδιχα μερμήριξεν,
ἦ ὅγε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
ἦ ἐ χόλον παύσειεν ἐρητύσειέ τε θυμόν. 190

εἶος ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
στῇ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
οἷφ φαινομένη· τῶν δ' ἄλλων οὔτις ὁράτο. 195

δάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω
Παλλὰδ' Ἀθηναίην· δεινῶ δέ οἱ ὅσσε φάανθεν.
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα 200

“Τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαο;
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὅτω·
ἦς ὑπεροπλήσι τάχ' ἂν ποτε θυμόν ὀλέσση.” 205

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
“ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθηαι,
οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
ἀλλ' ἄγε, λῆγ' ἐριδος, μηδὲ ξίφος ἔλκεο χειρί·
ἀλλ' ἦτοι ἔπεσιν μὲν ὀνειδισουν ὥς ἔσεται περ.
ὦδε γὰρ ἐξέρεω, τὸ δὲ καὶ τετελεσμένον ἔσται· 210

καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
ὑβριος εἶνεκα τήσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.”

215 Τὴν δ' ἀπαμειβόμενος προσέφη πύδας ὦκὺς Ἀχιλ-
λεύς

“χρὴ μὲν σφωϊτερόν γε, θεὰ, ἔπος εἰρύσασθαι,
καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.
ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.”

Ἦ καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν,
220 ἄψ δ' ἐς κουλεὸν ὥς τε μέγα ξίφος, οὐδ' ἀπίθησεν
μύθῳ Ἀθηναίης· ἥ δ' Οὐλυμπόνδε βεβήκει
δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλεΐδης δ' ἐξαυτίς ἀταρτηροῖς ἐπέεσσιν
Ἀτρεΐδην προσέειπε, καὶ οὔπω λῆγε χόλοιο·

225 “Οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,
οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ ῥωρηχθῆναι
οὔτε λόχονδ' ἵεναι σὺν ἀριστήεσσιν Ἀχαιῶν
τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
ἦ πολὺ λῳΐόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
230 δῶρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἴπῃ.
δημοβόρος βασιλεὺς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
ἦ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
ἀλλ' ἔκ τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
νυὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζον

235 φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,
οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν
φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῖες Ἀχαιῶν
ἐν παλάμῃς φορέουσι δικασπόλοι, οἷτε δέμιστας
πρὸς Διὸς εἰρύσῃται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·

240 ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῖας Ἀχαιῶν
σύμπαντας· τότε δ' οὔτι δυνήσεται ἀχνύμενός περ
χραιομεῖν, εὐτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνοιο
θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις

χωόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας."

ᾧ φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245

χρυσείοις ἥλοισι πεπαρμένον, ἔξετο δ' αὐτός·

Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ

ἤδυεπὴς ἀνόρουσε, λιγύς Πυλίων ἀγορητῆς,

τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν ἀνδρῆ·

τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπῳ ἀνθρώπων 250

ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἦδ' ἐγένοντο

ἐν Πύλῳ ἡγαθέη, μετὰ δὲ τριτάτοισιν ἄνασσει—

ὃ σφιν εὖφρονέων ἀγορήσατο καὶ μετέειπεν

“ᾧ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαίαν ἰκάνει.

ἦ κεν γηθῆσαι Πριάμος Πριάμοιό τε παῖδες, 255

ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,

εἰ σφῶϊν τάδε πάντα πυθοῖατο μαρναμένοιιν,

οἳ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.

ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμέι.

ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείουσιν ἥπερ ὑμῖν 260

ἀνδράσιν ὠμίλησα, καὶ οὐποτέ μ' οὔγ' ἀθέριζον.

οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι, 265

οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,

Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον

[Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν]. 265

κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·

κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,

φηρσὶν ὀρεσκόοισι, καὶ ἐκπάγλως ἀπύλεσαν.

καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,

τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270

καὶ μαχόμεν κατ' ἑμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις

τῶν οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι μαχέοιτο.

καὶ μὲν μευ βουλέων ξύνιεν πείθοντό τε μύθῳ.

ἀλλὰ πίθεσθε καὶ ὑμεες, ἐπεὶ πείθεσθαι ἄμεινον.

μήτε σὺ τόνδ', ἀγαθὸς περ ἐὼν, ἀποαίρεο κούρην, 275

ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἱες Ἀχαιῶν·
μήτε σὺ, Πηλεΐδῃ, θεῶν ἐριζέμεναι βασιλῆϊ
ἀντιβίην, ἐπεὶ οὐποθ' ὁμοίης ἔμμορε τιμῆς
σκηπτούχου βασιλεὺς, ὅτε Ζεὺς κύδος ἔδωκεν.

280 εἰ δὲ σὺ κάρτερός ἐσσι, θεὸν δέ σε γείνατο μήτηρ·
ἀλλ' ὅγε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
Ἄτρεϊδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε
λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, δὲ μέγα πᾶσιν
ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.”

285 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
“ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οἶω.

290 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἑόντες,
τοῦνεκά οἱ προθέουσιν ὀνειδέα μυθήσασθαι ;”

Τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο διὸς Ἀχιλλεύς·
“ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἴπῃς·
295 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε
[σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι οἶω].
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
χερσὶ μὲν οὗτοι ἔγωγε μαχήσομαι εἵνεκα κούρης
οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μὴ ἀφέλεσθέ γε δόντες·

300 τῶν δ' ἄλλων ἃ μοὶ ἐστὶ δοῆναι παρὰ νηὶ μελαίνῃ,
τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
εἰ δ' ἄγε μὲν, πείρησαι, ἵνα γνῶωσι καὶ οἶδε·
αἰψὰ τοι αἶμα κελαυνὸν ἐρώησει περὶ δουρί.”

Ἦς τῶγ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν
305 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν.
Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἔτας
ἦε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·

Ἄτρεϊδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
 ἐς δ' ἐρέτας ἔκρινεν ἐέκοσιν, ἐς δ' ἐκατόμβην
 βῆσε θεῶ, ἀνὰ δὲ Χρυσηΐδα καλλιπάρηον

310

εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρα κέλευθα,
 λαοὺς δ' Ἄτρεϊδης ἀπολυμαίνεσθαι ἄνωγεν.

οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,
 ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας

315

ταύρων ἡδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
 κνίσῃ δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῶ.

Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγα-
 μέμνων

λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆϊ,
 ἀλλ' ὅγε Ταλθύβιον τε καὶ Εὐρμβύτην προσέειπεν,
 τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·

320

“Ἐρχεσθον κλισίην Πηληϊάδew Ἀχιλλῆος·
 χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·

εἰ δέ κε μὴ δώσῃν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἐλθὼν σὺν πλεόνεσσι· τὸ οἱ καὶ ρίγιον ἔσται.”

325

Ὡς εἰπὼν προτεῖ, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

τῷ δ' ἀέκοντε βύτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.

τὸν δ' εὗρον παρὰ τε κλισίῃ καὶ νηϊ μελαίνῃ
 ἦμενον· οὐδ' ἄρα τῷγε ἰδὼν γήθησεν Ἀχιλλεύς.

330

τὼ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
 στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο

αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε

“Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,
 ἄσسون ἵτ'· οὐτι μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,

335

ἡ σφῶϊ προτεῖ Βρισηΐδος εἵνεκα κούρης.

ἀλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην
 καὶ σφωὶν δὸς ἄγειν. τῷ δ' αὐτὸν μάρτυροι ἔστωι

- πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων
 340 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἶποτε δ' αὐτε
 χρεὼν ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμύναι
 τοῖς ἄλλοις. ἦ γὰρ ὄγ' ὀλοῖησι φρεσὶ θυεῖ,
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 ὅπως οἱ παρὰ νηυσὶ σοοὶ μαχέοντο Ἀχαιοί.
 345 Ὡς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ
 ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρηον,
 δῶκε δ' ἄγειν. τῷ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν
 ἢ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεὺς
 δακρύσας ἐτάρων ἄφαρ ἔξετο νόσφι λιασθεῖς,
 350 θῖν' ἔφ' ἄλός πολιῆς, ὁρώων ἐπ' ἀπείρονα πόντον·
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·
 “Μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυθῆδιόν περ εὐντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι,
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
 355 ἦ γὰρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”
 Ὡς φάτο δακρυχέων, τοῦ δ' ἔκλυε πότνια μήτηρ
 ἡμένη ἐν βένθεσσιν ἄλός παρὰ πατρὶ γέροντι.
 καρπαλίμως δ' ἀνέδνυ πολιῆς ἄλός ἧτ' ὁμίχλη,
 360 καὶ ῥα πύροιθ' αὐτοῖο καθέζετο δακρυχέοντος,
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “Τέκνον, τί κλαῖεις ; τί δέ σε φρένας ἔκετο πένθος ;
 ἐξαύδα, μὴ κεῖθε νόψ, ἵνα εἶδομεν ἄμφω.”
 Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς Ἀχιλ-
 λεύς
 365 “ὀλοθα· τίη τοι ταῦτα ἰδυῖη πάντ' ἀγορεύω ;
 ἀχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε καὶ ἡγομεν ἐνθάδε πάντα.
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρῦσηίδα καλλιπάρηον.

Χρύσης δ' αὖθ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος, 370
 ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἑκατηβόλου Ἀπόλλωνος
 χρυσέῃ ἀνὰ σκήπτρῳ, καὶ ἑλίσσεται πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375
 ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 αἰδεῖσθαί ὅ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα ·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 χωόμενος δ' ὁ γέρων πάλιν ὄχχετο · τοῖο δ' Ἀπόλλων 380
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος · οἱ δέ νυ λαοὶ
 θνήσκον ἐπασσύτεροι, τὰ δ' ἐπώχχετο κῆλα θεοῖο
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἥ ἄμμι δὲ μάντις
 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο. 385
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι ·
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς
 ἠπειλήσεν μῦθον· ὃ δὲ τετελεσμένος ἐστίν.
 τὴν μὲν γὰρ σὺν νηὶ θοῇ ἐλίκωπες Ἀχαιοὶ
 εἰς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι · 390
 τὴν δὲ νέου κλισίῃθην ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηΐδος, τὴν μοι δόσαν υἱὲς Ἀχαιῶν.
 ἀλλὰ σὺ, εἰ δύνασαι γε, περισχέο παιδὸς ἑήος ·
 ἐλθοῦς· Οὐλυμπόνδε Δία λίσαι, εἵποτε δὴ τι
 ἢ ἔπει ὤνησας κραδίην Διὸς ἥε καὶ ἔργῳ. 395
 πολλάκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι
 οἷῃ ἐν ἀθανάτοισιν αἰεκέα λοιγὸν ἀμύναι,
 ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἠθελον ἄλλοι,
 Ἥρῃ τ' ἠδὲ Ποσειδῶν καὶ Παλλὰς Ἀθήνη. 400
 ἀλλὰ σὺ τόνγ' ἐλθοῦσα, θεὰ, ὑπελύσασα δεσμῶν,

- ὥχ' ἐκατόγχειρον καλέσας' ἐς μακρὸν Ὀλυμπον,
 δν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων—ὁ γὰρ αὐτε βίη οὐ πατρὸς ἀμείνων—
 405 ὅς ῥα παρὰ Κρονίωνι καθέζετο κύδει γαίων·
 τὸν καὶ ὑπέδδειςαν μάκαρες θεοὶ οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,
 αἳ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 410 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρυκρέων Ἀγαμέμνων
 ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."

- Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα
 " ὦμοι, τέκνον ἐμὸν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα ;
 415 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὔτι μάλα δῆν·
 νῦν δ' ἅμα τ' ὠκύμορος καὶ διζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 420 εἰμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἳ κε πίθηται.
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
 μήνι Ἀχαιοῖσιν, πολέμου δ' ὑποπαύεο πάμπαν·
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 425 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλύμπόνδε,
 καὶ τότ' ἔπειτά τοι εἰμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καὶ μιν γουνάσομαι, καὶ μιν πείσεσθαι οἶω."

- Ὡς ἄρα φωνήσας' ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῖ
 χωόμενον κατὰ θυμὸν ἐϋζώνιοιο γυναικὸς,
 430 τήν ῥα βίῃ ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεὺς
 ἐς Χρύσην ἵκανε νῆα γυναικὸς ἱερὴν ἐκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,

ΐιστόν δ' ἰστοδόκη πέλισαν προτόνοισιν ὑφέντες
 >καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσσαν ἐρετμοῖς. 438

ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·

ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,

ἐκ δ' ἐκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·

ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποντοπόροιο. ||

τὴν μὲν ἔπειτ' ἐπὶ βωμόν ἄγων πολὺμητις Ὀδυσσεὺς 440

πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν

“ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγα-
 μένων

παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ δ' ἱερὴν ἐκατόμβην

ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,

ὃς νῦν Ἀργελοῖσι πολύστονα κήδε' ἐφήκεν.” 445

ᾧ εἰπὼν ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο χαίρων

παῖδα φίλην· τοὶ δ' ὦκα θεῷ κλειτὴν ἐκατόμβην

ἑξείης ἔστησαν ἑὺδμητον περὶ βωμόν, <|

χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.

τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο χεῖρας ἀνασχών 450

“Κλυθὶ μεν, ἀργυρότοξ', ὃς Χρῦσιν ἀμφιβέβηκας

Κίλλαν τε ζαθέην Τενέδοιό τε ἱφὶ ἀνάσσεις·

ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,

τίμησας μὲν ἐμὲ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν·

ἦ δ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηον ἐέλδωρ· 455

ἦ δὴ νῦν Δαναοῖσιν ἀεικέα λαιγὸν ἄμυνον.”

ᾧ εἶφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.

αὐτὰρ ἐπεὶ ῥ' εὕξαντο καὶ οὐλοχύτας προβύλοντο,

αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,

μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυνσαν 460

δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον

λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.

αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλῶγχν' ἐπίσαντο,

- 465 μίσγυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν
 ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔτσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 470 κοῦροι μὲν κρητήρας ἐπεστέψαντο ποτοῖο,
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,
 καλὸν αἰδούντες παιήονα, κοῦροι Ἀχαιῶν,
 μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
 475 Ἥμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηὸς.
 ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
 τοῖσιν δ' ἔκμενον οὖρον ἱεὶ ἐκάεργος Ἀπόλλων.
 480 οἱ δ' ἰστὸν στήσαντ' ἀνά θ' ἰστία λευκὰ πέτασσαν·
 ἐν δ' ἄνεμος πρήσεν μέσον ἰστίον, ἀμφὶ δὲ κύμα
 στεῖρην πορφύρεον μεγάλ' ἵαχε νηὸς ἰούσης·
 ἥ δ' ἔθεεν κατὰ κύμα διαπρήσσουσα κέλευθον.
 αὐτὰρ ἐπεὶ ῥ' ἔκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
 485 νῆα μὲν οὔγε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.
 Αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισιν,
 διογενὴς Πηλέος υἱὸς, πόδας ὠκὺς Ἀχιλλεύς·
 490 οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν,
 οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
 αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.
 Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἥως,
 καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες
 495 πάντες ἅμα, Ζεὺς δ' ἥρχε. Θέτις δ' οὐ λήθετ' ἐφε-
 τμέων

παιδὸς ἐοῦ, ἀλλ' ἦγ' ἀνεδύσεται κῦμα θαλάσσης,
 ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε.
 εὔρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο. 500
 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο καὶ λάβε γούνων
 σκαιῇ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα
 λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα

“Ζεῦ πάτερ, εἵποτε δὴ σε μετ' ἀθανάτοισιν *δνήσα*
 ἦ ἔπει ἡ ἔργω, τόδε μοι κρήνην ἐέλδωρ·
 τίμησόν μοι υἱὸν, δς ὠκυμορώτατος ἄλλων 505
 ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·
 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἂν Ἀχαιοὶ
 υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ.” 510

ᾧ φάτο· τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεὺς,
 ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὥς ἤηστο γούνων,
 ὥς ἔχετ' ἐμπεφυῦῖα, καὶ εἶρετο δεύτερον αὐτῆς

“Νημερτές μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
 ἡ ἀποίειπ', ἐπεὶ οὐ τοι ἔπι δέος, ὅφρ' εὖ εἰδῶ 515
 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεὸς εἰμι.”

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς
 “ἡ δὴ λoίγια ἔργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις
 Ἥρη, ὅτ' ἂν μ' ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν.
 ἡ δὲ καὶ αὐτῶς μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν 520
 νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
 ἀλλὰ σὺ μὲν νῦν αὐτῆς ἀπόστιχε, μή σε νοήσῃ
 Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσω.
 εἰ δ' ἄγε τοι κεφαλῇ κατανέομαι, ὅφρα πεποιίθης·
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525
 τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν
 οὐδ' ἀτελεύτητον, ὅ τι κεν κεφαλῇ κατανέωσω.”

- Ἦ καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίων
 ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 530 κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλύμπου
 Τῶγ' ὥς βουλευσάντε διέτμαγεν, ἥ μὲν ἔπειτα
 εἰς ἄλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστα
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
 535 μῆναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.
 ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
 ἡγνοίησεν ἰδοῦσ' ὅτι οἱ συμφράσσατο βουλὰς
 ἀργυρόπεζα θεῖτις, θυγάτηρ αἰόλιο γέροντος.
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα
 540 “ Τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο
 βουλὰς ;
 αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἐόντα,
 κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
 πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.”
 Τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε
 545 “ Ἥρη, μὴ δὴ πάντας ἐμούς ἐπιέλπεο μύθους
 εἰδήσειν· χαλεποὶ τοι ἔσονται ἀλόχῳ περ ἐούσῃ.
 ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὔτις ἔπειτα
 οὔτε θεῶν πρότερος τόνγ' εἴσεται οὔτ' ἀνθρώπων·
 ὃν δὲ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
 550 μὴ τι σὺ ταῦτα ἕκαστα διεῖρεο μηδὲ μετάλλα.”
 Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη
 “ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
 καὶ λῆν σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,
 ἀλλὰ μάλ' εὐκηλος τὰ φράζεαι ἄσ' ἐθέλησθα.
 555 νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα μὴ σε παρείπῃ
 ἀργυρόπεζα θεῖτις, θυγάτηρ αἰόλιο γέροντος·
 ἡερίη γὰρ σοίγε παρέζετο καὶ λάβε γούνων·
 τῇ σ' ὁἶω κατανεῦσαι ἐτήτυμον ὥς Ἀχιλλῆα

τιμήβης, ὀλέσῃς δὲ πολέας ἐπὶ Ἰηυσὶν Ἀχαιῶν.”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς 560
 “ δαιμονίη, αἰεὶ μὲν οἶεαι, οὐδέ σε λήθω·

πρήξαι δ' ἔμπης οὔτι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 μᾶλλον ἐμοὶ ἔσσαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
 εἰ δ' οὔτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
 ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ, 565
 μή νύ τοι οὐ χραίσμῳδσιν ὅσοι θεοὶ εἰς ἑν' Ὀλύμπῳ
 ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.”

Ὡς ἔφατ', ἔδδεισεν δὲ βοῶπις Πύτνια Ἥρη,
 καὶ ῥ' ἀκέουσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·
 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίῳνες. 570
 τοῖσιν δ' Ἡφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
 μητρὶ φίλῃ ἐπήρα φέρων, λευκωλένῳ Ἥρῃ·

“ Ἡ δὴ λοίγια ἔργα τάδ' ἔσσεται οὐδ' ἔτ' ἀνεκτὰ,
 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὧδε,
 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς 575
 ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.
 μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεοῖση,
 πατρὶ φίλῳ ἐπήρα φέρειν Διὶ, ὅφρα μὴ αὐτὴ
 νεικείῃσι πατὴρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ·
 εἵπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἄστεροπητῆς 580
 ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
 ἀλλὰ σὺ τόνγ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
 αὐτίκ' ἔπειθ' Ἰλαος Ὀλύμπιος ἔσσεται ἡμῖν.”

Ὡς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
 μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπεν 585

“ Τέτλαθι, μήτηρ ἐμῇ, καὶ ἀνάσχεο, κηδομένη περ,
 μή σε, φίλῃν περ εἴουσιν, ἐν ὀφθαλμοῖσιν ἰδῶμαι
 θεινομένην, τότε δ' οὔτι δυνήσομαι, ἀχνύμενός περ,
 χραῖσμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
 ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590

- ῥίψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίῳ.
 πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίφ καταδύντι
 595 ἦ κάππεσον ἐν Δήμῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
 ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.
 Ὡς φάτο, μεῖδῃσεν δὲ θεὰ λευκώλενος Ἥρη,
 μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
 αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 οἶνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.
 ἄσβεστος δ' ἄρ' ἐνώρτο γέλως μακάρεσσι θεοῖσιν,
 600 ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.
 Ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔσσης,
 οὐ μὲν φόρμυγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
 Μουσάων θ', αἱ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.
 605 Αὐτὰρ ἐπεὶ κατέδν λαμπρὸν φάος ἡελίοιο,
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 ἦχι ἐκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις
 Ἥφαιστος ποίησεν ἰδυῖησι πρᾶπίδεςσιν.
 Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἀστεροπητῆς,
 610 ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι·
 ἔνθα καθεῦδ' ἀναβὰς, παρὰ δὲ χρυσόθρονος Ἥρη.

 ΙΛΙΑΔΟΣ Β.

*Ονειρος. Βοιωτία.

ἡ κατάλογος τῶν νεῶν.

*Ἄλλοι μὲν ῥα θεοί τε καὶ ἀνέρες ἵπποκορυσται
 εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,

ἀλλ' ὄγε μερμήριζε κατὰ φρένα ὥς Ἀχιλῆα
τιμήσει, ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

5

ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον·
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ Βάσκι' ἴθι, οὐλε Ὀνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὥς ἐπιτέλλω.

10

— θωρήξαι ἐκέλευε καρηκομόωντας Ἀχαιοὺς

— πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν

— Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες

— ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας

Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται.”

15

ὣς φάτο, βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.
καρπαλίμως δ' ἴκανε θοὰς ἐπὶ νῆας Ἀχαιῶν,
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
εὐδοντ' ἐν κλισίῃ περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶν υἱὲ ἰοικῶς,
Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων·
τῷ μιν εἰσιδάμενος προσεφώνεε θεῖος Ὀνειρος

20

“ Εὐδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο ;

οὐ χρή παννύχιον εὐδεῖν βουληφόρον ἄνδρα,

ὦ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν.

25

νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,

δς σεῦ ἀνευθεν ἐὼν μέγα κήδεται ἦδ' ἐλεαίρει.

θωρήξαι σε κέλευσε καρηκομόωντας Ἀχαιοὺς

πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν

Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες

30

ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας

Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται

ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσὶ, μηδέ σε λήθη

αἰρείτω, εὐτ' ἂν σε μελίφρων ὕπνος ἀνήρ.”

- 35 Ὡς ἄρα φωνήσας ἀπεβήσето, τὸν δ' ἔλιπ' αὐτοῦ
 τὰ φρονέοντ' ἀνὰ θυμὸν ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
 φῆ γὰρ ὄγ' αἰρήσειν Πριάμου πόλιν ἤματι κείνῳ,
 νήπιος, οὐδὲ τὰ ἤδη ἃ ῥα Ζεὺς μῆδετο ἔργα.
 40 Δήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας.
 ἔγχετο δ' ἐξ ὕπνου, θείῃ δέ μιν ἀμφέχυντ' ὀμφή.
 41 ἔζετο δ' ὀρθωθείς, μαλακὸν δ' ἐνδυνε χιτῶνα,
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος.
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 45 ἀμφὶ δ' ἄρ' ὥμοισιν βύλετο ξίφος ἀργυρόηλον.
 εἶλετο δὲ σκῆπτρον πατρώϊον, ἀφθιτον αἰεὶ.
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 Ἥως μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον.
 Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν.
 50 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
 κηρύσσειν ἀγορήνδε κερηκομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.
 Βουλὴν δὲ πρῶτον μεγαθύμων ἔζε γερόντων
 Νεστορέη παρὰ νηὶ Πυλολιγενέος βασιλῆος.
 55 τοὺς ὄγε συγκαλέσας πυκινὴν ἡρτύνετο βουλὴν.
 "Κλύτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος
 ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίῳ
 εἰδὸς τῆς μέγεθός τε φυὴν τ' ἀγχιστα ἑώκει.
 60 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καί με πρὸς μῦθον ἔειπεν·
 'εὐδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο;
 οὐ χρὴ παννύχιον εὐδεῖν βουλευφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμνηεν.
 νῦν δ' ἐμέθεν ξύνες ὤκα· Διὸς δέ τοι ἄγγελός εἰμι,
 65 ὃς σεῦ ἀνευθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει.
 θωρήξαι σε κέλευσε κερηκομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πύλιν εὐρύαγυιαν

Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπῃα δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 "Ἡρῃ λισσομένη, Τρώεσσι δὲ κήδ' ἐφήπται
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσίν." ὥς ὁ μὲν εἰπὼν 70
 ᾤχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήσομεν νῆας Ἀχαιῶν.
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἥ θέμις ἐστίν,
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν." 75

"Ἢτοι ὄγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
 Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·

ὃ σφιν εἰφρονέων ἀγορήσατο καὶ μετέειπεν
 { "ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν, 80
 ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δ' ἴδευ ὃς μέγ' ἄριστος Ἀχαιῶν, εὐχεται εἶναι.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήσομεν νῆας Ἀχαιῶν."

{ "Ὡς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι.
 οἱ δ' ἐπανεστήσαν πείθοντό τε ποιμένι λαῶν, 85
 σκηπτούχοι βασιλῆες· ἐπεσσεύοντα δὲ λαοί.
 ἥ τε ἔθνεα εἰσι μελίσσάων ἀδινάων;

πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
 βοτρυδὸν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινοῖσιν·
 αἰ μὲν τ' ἐνθα ἄλῃς πεποτήγεται, αἰ δέ τε ἐνθα· 90

ὥς τῶν ἔθνεα πολλὰ νεῶν ἅπο καὶ κλισιάων
 ἠτόνος προπάρουθε βαθείης ἐστιχόωντο
 ἱλαδὸν εἰς ἀγορήν· μετὰ δὲ σφίσιν Ὅσσα δεδήκει
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο
 τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα 95
 λαῶν ἰζόντων, ὄμαδος ῥ' ἦν· ἐννέα δὲ σφεας
 κήρυκες βοόωντες ἐρήτυον, εἶποτ' αὐτῆς
 σχολιάτ' ἀκούσειαν δὲ διοτρεφέων βασιλῆων.

- σπουδῇ δ' ἔξετο λαὸς, ἐρήτυθεν δὲ καθ' ἔδρας
 100 παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων
 ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμει τεύχων.
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳνι ἄνακτι,
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργειφόντῃ·
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,
 105 αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρείϊ, ποιμένι λαῶν·
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,
 αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ δ' ἄρ' ἐρείσάμενος ἔπε' Ἀργείοισι μετήϊδα
 110 "ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἀρης,
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδθησε βαρείῃ,
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι, **ἔ**
 νῦν δὲ κακὴν ἀπάτην βουλευσατο, καὶ με κελεύει
 115 δυσκλέα Ἀργὸς ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 οὕτω που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,
 ὃς δὴ πολλῶν πολλῶν κατέλυσε κάρηνα
 ἥδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
 αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 120 μὰν οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
 ἄπρηκτον πόλεμον πολεμίζειν ἥδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐπω τι πέφανται.
 εἵπερ γάρ κ' ἐθέλοιμεν Ἀχαιοὶ τε Τρῶές τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθῆμεναι ἅμφω,
 125 Τρῶας μὲν λέξασθαι ἐφέστιοι ὅσσοι ἔασιν,
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἶνοχοεῦν,
 πολλαὶ κεν δεκάδες δευρίατο οἶνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι υἱας Ἀχαιῶν
 130 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι

πολλέων ἐκ πολίων ἐγχέσπαιλοι ἄνδρες ἔασιν,
οἳ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα
Ἰλίου ἐκπέρσαι εὐναιόμενον πτολίεθρον.
ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται. 135
αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν. 140
οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν."

ᾧς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρινεν
πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
κινήθη δ' ἀγορὴ φῆ κύματα μακρὰ θαλάσσης,
πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε : 145
ᾧρορ' ἐπαῖξας πατρὸς Διὸς ἐκ νεφελῶν.
ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθὼν,
λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦν ἀσταχύεσσιν,
ὥς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῶ
νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη 150
ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον
ἄπτεσθαι νηῶν ἥδ' ἐλκέμεν εἰς ἄλα διαν,
οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἵκεν
οἴκαδε ἱεμένων· ὑπὸ δ' ἥρεον ἔρματα νηῶν.

"Ενθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155
εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν

"ᾧ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,
Ἀργεῖοι φεύγονται ἐπ' εὐρέα νῶτα θαλάσσης.
καδ' ἐκεν εὐχῶλὴν Πριάμφῳ καὶ Τρωσὶ λίποιεν 160
Ἀργεῖήν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλουντο, φίλης ἀπὸ πατρίδος αἵης.

- ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 165 μηδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας.”
 ὧς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα,
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
 εὗρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 170 ἔσταότ'· οὐδ' ὄγε νηὸς εὖσσέλμοιο μελαίνης
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν.
 ἀγχοῦ δ' ἰσταμένη προσέφη γλαυκῶπις Ἀθήνη
 “Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
 175 φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες,
 καὶ δέ κεν εὐχολὴν Πριάμφῳ καὶ Τρῳσὶ λίποιτε
 Ἀργεῖνν' Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης.
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδὲ τ' ἐρώει,
 180 σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 μηδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας.”
 ὧς φάθ', ὁ δὲ ξυνέηκ' ἑὸς ὅπα φωνησάσης,
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὃς οἱ ὀπήδει.
 185 αὐτὸς δ' Ἀτρεΐδῳ Ἀγαμέμνονος ἀντίος ἐλθὼν
 δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
 οὐν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 “Οὔτινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
 190 “Δαιμόνι, οὐ σε ἔοικε κακὸν ὥς δειδίσσεσθαι,
 ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἵδρνε λαούς.
 οὐ γάρ πω σάφα οἶσθ' οἷος νόος Ἀτρείωνος·
 νῦν μὲν πειράται, τάχα δ' ἵψεται υἷας Ἀχαιῶν.
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.



μή τι χολωσόμενος ῥέξη κακὸν νῆας Ἀχαιῶν.

195

θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος·

τιμὴ δ' ἐκ Διὸς ἐστὶ, φιλεῖ δέ ἐ μῆτιέτα Ζεὺς.”

“Ὀν δ' αὖ δῆμον τ' ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,
τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ

“Δαιμόνι, ὑτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε,

200

οἳ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἀναλκις,

οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.

οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.

οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω,

εἰς βασιλεὺς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω.

205

[σκῆπτρόν τ' ἡδὲ δέμιστας, ἵνα σφίσιν βασιλεύῃ].”

“Ὡς ὅγε κοιρανέων διέπε στρατόν· οἳ δ' ἀγορήνδε

αὐτὶς ἐπεσσεύοντο νεῶν ἅπο καὶ κλισιάων

ἡχῇ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης

αἰγμάλῳ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.

210

“Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας·

Θερσίτης δ' ἔτι μούνος ἀμετροεπῆς ἐκολῶα,

ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλὰ τε ἦδη,

μὰ ψ, ἀτὰρ οὐ κατὰ κόσμον, ἐρίζεσθαι βασιλεύουσιν,

ἀλλ' ὃ τι οἱ εἴσαιτο γελοῖον Ἀργείοισιν

215

ἔμμεναι. αἰσχιστος δὲ ἄνῃρ ὑπὸ Ἴλιον ἦλθεν·

φολκὸς ἦν, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὦμω

κυρτῷ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθεν

φοξὸς ἦν κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.

ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἡδ' Ὀδυσῆϊ·

220

— τῷ γὰρ νεικεῖσσκε· τότε αὐτ' Ἀγαμέμνονι δίφῳ

— ὀξέα κεκληγῶς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ

— ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ.

— αὐτὰρ ὁ μακρὰ βιῶν Ἀγαμέμνονα νείκεε μύθῳ

“Ἀτρεΐδῃ, τέο δ' αὐτ' ἐπιμέμφεαι ἡδὲ χατίζεις;

225

πλείαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες

- εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ
 πρωτίστῃ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 ἥ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἶσει
- 230 Τρώων ἵπποδάμων ἐξ Ἰλίου υἱὸς ἄποινα,
 ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,
 ἥ ἐ γυναιῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,
 ἦντ' αὐτὸς ἀπονόσφι κατίσχει ; οὐ μὲν ἔοικεν
 ἀρχὸν ἐόντα κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.
- 235 ὦ πέπονες, κακ' ἐλέγχέ', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί,
 οἰκαδέ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐῷμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πρὸς σέμεν, ὅφρα ἴδῃται
 ἢ ῥά τί οἱ χ' ἡμεῖς προσαμύνομεν, ἥ ἐ καὶ οὐκί·
 ὅς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
- 240 ἥ τίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων
 ἢ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.”
- “Ὡς φάτο νεικεῖον Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης· τῷ δ' ὦκα παρίστατο διὸς Ὀδυσσεὺς,
- 245 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μῦθον.
 “Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 ἴσχεο, μηδ' ἐθέλ' οἷος ἐριζέμεναι βασιλεῦσιν.
 οὐ γὰρ ἐγὼ σέο φημὶ χειριότερον βροτὸν ἄλλον
 ἔμμεναι, ὅσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
- 250 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις,
 καὶ σφιν ὀνειδέα τε προφέροισ, νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
 ἢ εὖ ἢ ἐ κακῶς νοστήσομεν υἱες Ἀχαιῶν.
 [τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
- 255 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
 ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραίνοντα κυχήσομαι ὥς νύ περ ὦδε,



μηκέτ' ἔπειτ' Ὀδυσῇ κάρη ὤμοισιν ἐπείη,
μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶη, 260
εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
χλαῖνάν τ' ἡδὲ χιτῶνα, τὰ τ' αἰδῶ ἀμφικαλύπτει, *Σκ*
αὐτὸν δὲ κλαίοντα θοᾶς ἐπὶ νῆας ἀφήσω
πεπληγῶς ἀγορήθεν ἀεικέσσι πληγῇσιν."

ᾧς ἄρ' ἔφη, σκῆπτρῳ δὲ μετάφρενον ἡδὲ καὶ ὦμῳ 265
πλήξεν· ὁ δ' ἰδνῶθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
σμῶδιξ δ' αἵματόεσσα μεταφρένου ἐξυπανέστη
σκῆπτρου ὑπο χρυσεύου· ὁ δ' ἄρ' ἔζετο τάρβησέν τε,
Π ἀλγῆσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
οἱ δὲ, καὶ ἀχρύνενοι περ, ἐπ' αὐτῷ ἡδὺ γέλασαν, 270
ᾧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον

"ᾧ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργεν
βουλὰς τ' ἐξέρχων ἀγαθὰς πόλεμόν τε κορίσσω·
νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. *Β*
οὐ θῆν μιν πάλιν αὐτὶς ἀνήσει θυμὸς ἀγῆνωρ 275
νεικεῖεν βασιλῆας ὀνειδείους ἐπέεσσιν."

ᾧς φάσαν ἡ πληθὺς· ἀνὰ δὲ πτολίπορθος Ὀδυσσεὺς
ἔστη σκῆπτρον ἔχων—παρὰ δὲ γλαυκῶπις Ἀθήνη,
εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, 280
ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἱες Ἀχαιῶν
μῦθον ἀκούσειαν καὶ ἐπιφραφσαῖατο βουλὴν—
ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν

"Ἄτρεϊδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
πᾶσιw ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285
οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἥνπερ ὑπέεσταν
ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος ἵπποβότοιο,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
ᾧστε γὰρ ἡ παῖδες νεαροὶ χῆραί τε γυναῖκες
ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290

- ἥ μὴν καὶ πόνος ἐστὶν ἀνιηθεῖντα νέεσθαι.
 — καὶ γάρ τις θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 — ἀσχαλάα σὺν νηϊ πολυζύγῳ, ὄνπερ ἅελλαι
 — χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα.
 295 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς
 ἐνθάδε μιμνόντεσσι. | τῷ οὐ νεμεσίζομι Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχρόν τοι δηρόν τε μένειν κενεόν τε νέεσθαι.
 τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν
 300 ἣ ἑτεὸν Κάλχας μαντεύεται, ἥε καὶ οὐκί.
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσὶν, ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·
 χθιζά τε καὶ πρῶϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 ἠγερέθοντο κακὰ Πριάμφ καὶ Τρωσὶ φέρουσαι·
 305 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμοὺς
 ἔρδομεν ἀθανάτοισι τελήεσσας ἐκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέειν ἀγλαὸν ὕδωρ·
 ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινὸς,
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε,
 310 βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν.
 ἐνθα δ' ἔσαν στρουθοῖο νεοσσοὶ, νήπια τέκνα,
 ὄζω ἐπ' ἀκροάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὀκτῶ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.
 ἐνθ' ὄγε τοὺς ἐλεεινὰ κατήσθιε τετριχῶτας·
 315 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα·
 τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτὴν,
 τὸν μὲν ἀρίζηλον θῆκεν θεὸς, ὅσπερ ἔφηνεν·
 λαῶν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
 320 ἡμεῖς δ' ἐσταότες θανμάζομεν οἶον ἐτύχθη.
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἐκατόμβας.
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν

“τίπτ’ ἄνεω ἐγένεσθε, κερηκομόωντες Ἀχαιοί ;
 ἡμῖν μὲν τόδ’ ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιμον, ὄψιτέλεστον, δοῦν κλέος οὐποτ’ ὀλεῖται. 329
 ὥς οὗτος κατὰ τέκν’ ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτῶ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
 ὥς ἡμεῖς τοσσαῦτ’ ἔτεα πτολεμίξομεν αὖθι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύαγυιαν.
 κεῖνος τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται. 330
 ἀλλ’ ἄγε, μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰσόκεν ἄστὺ μέγα Πριάμοιο ἔλωμεν.”
 “Ὡς ἔφατ’, Ἀργεῖοι δὲ μέγ’ ἱαχον—ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν αὐσάντων ὑπ’ Ἀχαιῶν—
 μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο. 335
 τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότης Νέστωρ
 “ὦ πόποι, ἦ δὴ παισὶν ἐοικότες ἀγοράασθε
 νηπιάχοις, οἷς οὔτι μέλει πολεμῆϊα ἔργα.
 πῇ δὴ συνθέσθαι τε καὶ ὄρκια βήσεται ἡμῖν ;
 ἐν πυρὶ δὴ βουλαί τε γενοίατο μήδεά τ’ ἀνδρῶν, 340
 σπονδαὶ τ’ ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν
 αὐτῶς γάρ ῥ’ ἐπέεσσ’ ἐριδαίνομεν, οὐδέ τι μῆχος
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθαδ’ ἐόντες.
 Ἀτρεΐδῃ, σὺ δ’ ἔθ’ ὥς πρὶν ἔχων ἀστεμφέα βουλήν
 ἄρχεῦ Ἀργεῖοισι κατὰ κρατερὰς ὑσμίνας, 345
 τούσδε δ’ ἕα φθινύθειν, ἕνα καὶ δύο, τοὶ κεν Ἀχαιῶν
 νόσφιν βουλεύωσ’—ἄνυσις δ’ οὐκ ἔσται αὐτῶν—
 πρὶν Ἀργοσδ’ ἵεναι, πρὶν καὶ Διὸς αἰγίοχοιο
 γνῶμεναι εἴτε ψεῦδος ὑπόσχεσις, ἥ καὶ οὐκί.
 φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
 ἡμᾶτι τῷ, ὅτε νηυσὶν ἐπ’ ὠκυπόροισιν ἔβαινον
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,
 ἀστράπτων ἐπιδέξι’, ἐναῖσιμα σήματα φαίνων.
 τῷ μὴ τις πρὶν ἐπείγῃσθω οἰκόνδε νέεσθαι,

- 355 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι,
τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
ἀπτέσθω ἥς νηὸς εὖσσέλμοιο μελαίνης,
ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
- 360 ἀλλὰ, ἄναξ, αὐτός τ' εὖ μήδεο πείθεό τ' ἄλλῳ.
οὔτοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἴπω·
κρίν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγαμέμνον,
ὥς φρήτρη φρήτρηφιν ἀρήγῃ, φύλα δὲ φύλοις.
εἰ δέ κεν ὥς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,
- 365 γνώσῃ ἔπειθ' ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν
ἦδ' ὅς κ' ἐσθλὸς ἔσται· κατὰ σφέας γὰρ μαχέονται·
γνώσσαι δ' εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
ἣ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.”
- Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
- 370 “ ἣ μὰν αὐτ' ἀγορῇ νικᾷς, γέρον, υἱας Ἀχαιῶν.
αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλῶνι,
τοιούτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος
χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
- 375 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,
ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κουρῆς
ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἥρχον χαλεπαίνων·
εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
- 380 Τρῳσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν.
νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἀρηα.
εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω.
- 385 ὥς κε πανημέριοι στυγερῷ κρινώμεθ' Ἀρηϊ.
οὐ γὰρ παυσωλὴ γε μετέσσεται, οὐδ' ἡβαιοί

εἰ μὴ νῦν ἔλθοῦσα διακρινέει μένος ἀνδρῶν.
ιδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσι·
ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχρ' αἰεὶ χεῖρα καμείται·
ιδρώσει δέ τευ ἵππος ἐύχοον ἄρμα τιταίνων. 398

ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὐ οἱ ἔπειτα
ἄρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς.”
“Ὡς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κύμα
ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθὼν,
προβλήτῃ σκοπέλῳ· τὸν δ' οὔποτε κύματα λείπει
παντοίων ἀνέμων, ὅτ' ἂν ἐνθ' ἢ ἐνθα γένωνται. 395

ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,
κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
ἄλλος δ' ἄλλῳ ἔρεξε θεῶν αἰειγενετῶν, 400

εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρης.
αὐτὰρ ὁ βοῦν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
πίονα πενταέτηρον ὑπερμενεί Κρονίωνι,

κίκλησκεν δὲ γέροντας ὑριστήας Παναχαιῶν,
Νέστορα μὲν πρόωιστα καὶ Ἰδομενῆα ἄνακτα,
αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν, 405

ἕκτον δ' αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
ἦδε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.

βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο.
τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων 410

“Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
μὴ πρὶν ἐπ' ἥελιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν,
πρὶν με κατὰ πρηνές βαλέειν Πριάμοιο μέλαθρον
αἰθαλόεν, πρὴς αἰ δὲ πυρὸς δηϊοιο θύρετρα; 415

Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐσαι
χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἐπαῖροι
πρηνέες ἐν κονίῃσιν ὁδὰξ λαζοίατο γαῖαν.”

ἄΩς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκραίαινε Κρονίων,
 420 ἄλλ' ὄγε δέκτο μὲν ἱρὰ, πόνον δ' ἀμέγαρτον ὄφελλεν.
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,
 αὔευσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυνσαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν. ||

425 καὶ τὰ μὲν ἄρ' σχίζησιν ἀφύλλοισιν κατέκαιον,
 σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἐφάλοιοι
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπύσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.

430 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ἄρα μύθων ἤρχε Γερήνιος ἱππότης Νέστωρ, |

“ Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 435 μηκέτι νῦν δῆθ' αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν
 ἀμβαλλώμεθα ἔργον, δὲ δὴ θεὸς ἐγγυαλίζει.

ἄλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας, Ϛ
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 440 ἴομεν, ὅφρα κε θᾶσσον ἐγείρομεν ὅξυν Ἀρηα.”

ἄΩς ἔφατ', οὐδ' ἀπίθῃσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 αὐτίκα κηρύκεσσι λιγυφθόγοισι κέλευσεν
 κηρύσσειν πόλεμόνδε κερηκομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὧκα.

445 οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες
 θῦνον κρίνοντας, μετὰ δὲ γλαυκῶπις Ἀθήνη,
 αἰγίδ' ἔχουσα ἐρίτιμον ἀγήρων ἀθανάτην τε ·
 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται,
 πάντες εὐπλεκέες, ἐκατόμβοιοι δὲ ἕκαστος.

450 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν
 }

ὀτρύνουσ' ἵεναι· ἐν δὲ σθένος ὥρσεν ἐκάστῃ
καρδίῃ ἄλληκτον πολεμίζειν ἥδὲ μάχεσθαι.
τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι
ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.

Ἦύτε πῦρ ἀτδήλον ἐπιφλέγει ἄσπετον ὕλην 455
οὔρεος ἐν κορυφῇς, ἔκαθεν δέ τε φαίνεται αὐγῇ,
ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θρασυπέλοιο
αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἵκεν.

Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλὰ,
χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
Ἀσίῃ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,
ἔγθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,
κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δέ τε λειμῶν,
ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465
σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
μυριοί, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.

Ἦύτε μνιάων ἀδινάων ἔθνεα πολλὰ,
αἵτε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν 470
ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δένει
τόσσοι ἐπὶ Τρώεσσι καρηκομόωντες Ἀχαιοὶ
ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
ρεῖα διακρίνωσιν, ἐπεὶ κε νομῷ μιν γέωσιν, 475
ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
ὑσμίνηνδ' ἵεναι, μετὰ δὲ κρείων Ἀγαμέμνων,
ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ.

Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
ἢ ὅτε βοὺς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,

ὡς ἡ γαλὰ τοῦ βοῦς ἡματι κείνῳ.

ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσι.

+ Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχου-
σαι—

485 ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστε τε, ἴστε τε πάντα,
ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν—
οὔτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
οὐδ' εἴ μοι δέκα μὲν γλώσσαι, δέκα δὲ στόματ' εἴεν,
490 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη,
εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
δυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον,
ἄρχους αὖ νηῶν ἐρέω νῆας τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον

495 Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε,
οἳ θ' Ἑρὶν ἐνέμοντο καὶ Αὐλῖδα πετρήεσσαν
Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἐτεωνόν,
Θέσπειαν Γραϊάν τε καὶ εὐρύχορον Μυκαλησσόν,
οἳ τ' ἄμφ' Ἀρμὶ ἐνέμοντο καὶ Εὐλέσιον καὶ Ἐρύθρας
500 οἳ τ' Ἐλεῶν εἶχον ἦδ' Ἑλλην καὶ Πετεῶνα,
Ἰκαλέην Μεδεῶνά τ', εὐκτίμενον πτολίεθρον,
Κώπας Εὐτρησὶν τε πολυτρήωνά τε Θίσβην,
οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλῖαρον,
οἳ τε Πλάταιαν ἔχον ἦδ' οἳ Γλίσαντ' ἐνέμοντο,
505 οἳ θ' Ἑποθήβας εἶχον, εὐκτίμενον πτολίεθρον,
Ὀρχηστὸν θ' ἱερὸν, Ποσιδήϊον ἀγλαὸν ἄλσος,
οἳ τε πολυστάφυλον Ἀρνην ἔχον, οἳ τε Μίδειαν
Νῆσάν τε Ζαθέην Ἀνθηδόνα τ' ἐσχατόωσαν·
τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη
510 κούροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.

* * * * *

760 Οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
τίς τ' ἄρ' τῶν ὄχ' ἄριστος ἔην, σύ μοι ἐννεπε, Μοῦσα,

αὐτῶν ἡδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,

τὰς Εὐμηλος ἔλαυνε ποδώκεας ὄρνιθας ὥς,

ὄτριχας, οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἔϊτας·

765

τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,

ἄμφω θηλείας, φόβον Ἄρῃος φορεούσας.

ἀνδρῶν αὐτὰς μεγ' ἄριστος ἦν Τελαμώνιος Αἴας,

ὄφρ' Ἀχιλεὺς μῆνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,

ἵπποι δ', οἳ φορέεσκον ἀμύμονα Πηλεΐωνα.

770

ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσιν ποντοπόροισιν

κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,

Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης

δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες

τόξοισιν δ'· ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος,

775

λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,

ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κείμενά τε ἀνάκτων

ἐν κλισίῃς· οἳ δ' ἀρχὸν ἀρηϊφίλον ποθέοντες

φοίτων ἔνθα καὶ ἔνθα κατὰ στρατὸν οὐδ' ἐμάχοντο.

Οἳ δ' ἄρ' ἴσαν ὥσεί τε πυρὶ χθὼν πᾶσα νέμοιτο·

780

γαῖα δ' ὑπεστενάχιζε Διὶ ὥς τερπικεραύνῃ

χωομένῃ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἰμάσση

εἰν Ἀρίμοις, ὅθι φασὶ Τυφώεος ἔμμεναι εὐνᾶς·

ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα

ἐρχομένων· μάλα δ' ὤκα διέπρησσόν πεδίοιο.

785

Τρῶσιν δ' ἄγγελος ἦλθε ποδὴνέμος ὠκέα Ἴρις

παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·

οἳ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν

πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.

ἀγγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·

790

εἷσατο δὲ φθογγὴν υἱὶ Πριάμοιο Πολίτῃ,

ὃς Τρώων σκοπὸς ἦξε, ποδωκέησιν πεποιθὼς,

τύμβφ' ἐπ' ἀκροτάτῳ Αἰσυνήτῳ γέροντος,

- δέγμενος οππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
 795 τῷ μιν ἔεισαμένη μετέφη πόδας ὠκέα Ἴρις
 “ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοί εἰσιν,
 ὥς ποτ’ ἐπ’ εἰρήνης· πόλεμος δ’ ἀλίαςτος ὄρωρεν.
 ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
 ἀλλ’ οὐπω τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
 800 λῆν γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν
 ἔρχονται πεδίοιο μαχησόμενοι περὶ ἄστν.
 “Ἐκτορ, σοὶ δὲ μάλιστ’ ἐπιτέλλομαι ὧδέ γε ῥέξαι·
 πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπίκουροι,
 ἄλλη δ’ ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
 805 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω οἷσί περ ἄρχει,
 τῶν δ’ ἐξηγείσθω, κοσμησάμενος πολιήτας.”
 “ὦς ἔφαθ’, “Ἐκτωρ δ’ οὔτι θεᾶς ἔπος ἠγνοίησεν,
 αἶψα δ’ ἔλυσ’ ἀγορὴν· ἐπὶ τεύχεα δ’ ἐσσεύοντο.
 πᾶσαι δ’ ὠτύννυντο πύλαι, ἐκ δ’ ἔσσυντο λαὸς,
 810 περὶ δ’ ἰππῆές τε· πολὺς δ’ ὄρυμαγδὸς ὀρώρει.
 “Ἔστι δὲ τις προπάροιθε πόλιος αἰπεῖα κολώνη,
 ἐν πεδίῳ ἀπάνευθε, περὶδρομος ἔνθα καὶ ἔνθα,
 τὴν ἦτοι ἄνδρες Βατίειαν κυκλήσκουσιν,
 ἀθάνατοι δὲ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 815 ἔνθα τότε Τρῶές τε διέκριθεν ἡδ’ ἐπίκουροι.
 * * * * *

 ΙΛΙΑΔΟΣ Γ.

“Ορκοὶ. Τειχοσκοπία. Ἀλεξάνδρου
 καὶ Μενελάου μονομαχία.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ’ ἡγεμόνεσσιν ἕκαστοι,
 Τρῶες μὲν κλαγγῇ τ’ ἐνοπῇ τ’ ἴσαν, ὄρνιθες ὥς,

η ελω = ειρηνιστικη.

ΙΛΙΑΔΟΣ ΙΙΙ.

39

ἤϊτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρὸ,
αἷτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
κλαγγὴ ταίγε πέτονται ἐπ' Ὠκεανοῖο ῥοάων,
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσai.
ἡέριαι δ' ἄρα ταίγε κακὴν ἔριδα προφέρονται.
οἱ δ' ἄρ' ἴσαν συγῇ μένεα πνείοντες Ἀχαιοὶ,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

8

10

Εὐτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,
ποιμέσιν οὔτι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
τόσσον τίς τ' ἐπιλεύσει, ὅσον τ' ἐπὶ λᾶαν ἴησιν.
ὥς ἄρα τῶν ὑπὸ ποσσὶ κοῦισαλος ὤρνυτ' ἀελλῆς
ἐρχομένων· μάλα δ' ὦκα διέπρησσαν πεδίοιο.

15

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Τρῶσιν μὲν προμάχιζεν Ἀλέξανδρος Θεοειδής,
παρδαλέην ὥμοισιν ἔχων καὶ καμπύλα τόξα
καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυφμένα χαλκῷ
πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι.

20

Τὸν δ' ὥς οὖν ἐνόησεν ἀρηϊφίλος Μενέλαος
ἐρχόμενον προπάροιθεν ὀμίλου, μακρὰ βιβάντα,
ὥστε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
εὐρὼν ἢ ἔλαφον κεραδὸν ἢ ἄγριον αἶγα,
πεινᾶων· μάλα γάρ τε κατεσθίει, εἵπερ ἂν αὐτὸν
σεύωνται ταχέες τε κύνες θαλεροὶ τ' αἰζηοί.
ὥς ἐχάρη Μενέλαος Ἀλέξανδρον Θεοειδέα
ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

25

Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος Θεοειδής
ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·
ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεεϊνων.
ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλινορσος ἀπέστη
οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔβλαβε γυῖα,

30

- 35 αἶψ' ἑνεχώρησεν, ὥχρος τέ μιν εἶλε παρειάς,
ὥς αὖτις καθ' ὄμιλον ἔδυ Τρώων ἀγερῶχων
δείσας Ἀτρείος υἱὸν Ἀλέξανδρος θεοειδής.
τὸν δ' Ἐκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν
“ Δύσπαρι, εἶδος ἀριστε, γυναιμανές, ἡπεροπευτὰ
40 αἰθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι.
καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν
ἢ οὕτω λῶβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
ἢ που καγχαλόωσι καρηκομόωντες Ἀχαιοὶ
φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν
45 εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλήκη.
ἢ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσιν
πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,
μιχθεῖς ἀλλοδαποῖσι γυναικ' εὐειδέ' ἀνήγες
ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν,
50 πατρί τε σῶ μέγα πῆμα πόλῃ τε παντί τε δήμῳ,
ἴδυσμένεσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
οὐκ ἂν δὴ μείνειας ἀρητῆφιλον Μενέλαον;
γνοίης χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
οὐκ ἂν τοι χραίσμῃ κίθαρις τά τε δῶρ' Ἀφροδίτης,
55 ἢ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίῃσι μιγείης.
ἀλλὰ μάλα Τρῶες δευδῆμονες· ἢ τέ κεν ἦδη
λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας.”
Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής
“ Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
60 αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστὶν ἀτειρής,
ὅσθ' εἰσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη
νῆϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
ὥς σοὶ ἐνὶ στήθεσσι νόος ἀτάρβητος νόος ἐστίν.
μή μοι δῶρ' ἐρατὰ πρόφερε χρυσῆς Ἀφροδίτης·
65 οὗτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
ὅσσα κεν αὐτοὶ ἐῷσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.

νῦν αὐτ' εἴ μ' ἐθέλεις πολεμίζειν ἡδὲ μάχεσθαι,
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον
 συμβάλετ' ἄμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι. 70
 ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες νῆα
 ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων.

Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα. 75

Ὡς ἔφαθ', Ἐκτωρ δ' αὐτ' ἐχάρη μέγα μῦθον ἀκούσας,
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέργε φάλαγγας,
 μέσσου δουρὸς ἑλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 τῷ δ' ἐπετοξάζοντο κερηκομόωντες Ἀχαιοὶ,
 ἰοῖσιν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον. 80

αὐτὰρ ὁ μακρὸν αὔσεν ἀναξ ἀνδρῶν Ἀγαμέμνων
 “Ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κούροι Ἀχαιῶν·
 στεύεται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ.”

Ὡς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνέω τ' ἐγένοντο
 ἐσσυμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν 85

“Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοὶ,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν·
 ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὸν δ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον 90
 οἶους ἄμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ τάμωμεν.”

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95
 τοῖσι δὲ καὶ μετέειπε βοῖν ἀγαθὸς Μενέλαος

“Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
 θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη

- Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
 100 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἕνεκ' ἀρχῆς.
 ἡμέων δ' ὅπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
 οἴσσετε δ' ἄρν', ἕτερον λευκὸν, ἐτέρην δὲ μέλαιναν,
 Γῇ τε καὶ Ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
 105 ἄξετε δὲ Πριάμοιο βίην, ὃφρ' ὄρκια τάμνη
 αὐτὸς, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
 μὴ τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.
 αἰεὶ δ' ὅπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
 οἷς δ' ὁ γέρον μετέσιν, ἅμα πρόσσω καὶ ὀπίσσω
 110 λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται.
 ὦς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τέ Τρῶές τε,
 ἐλπόμενοι παύσεσθαι οἷζυροῦ πολέμοιο.
 καὶ ῥ' ἵππους μὲν ἔρυξαν ἐπὶ στήχας, ἐκ δ' ἔβαν αὐτοὶ,
 τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 115 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα.
 Ἐκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπε
 καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.
 αὐτὰρ ὁ Ταλθύβιον προτεί κρείων Ἀγαμέμνων
 νῆας ἔπι γλαφυρὰς ἰέναι, ἥδ' ἄρν' ἐκέλευεν
 120 οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίφῳ·
 Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
 εἰδομένη γαλόφῳ, Ἀντηνορίδαο δάμαρτι,
 τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικῶν,
 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
 125 τὴν δ' εὖρ' ἐν μεγάρῳ· ἥ δὲ μέγαν ἰστὸν ὕφαινεν,
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
 Τρῶων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἄρῃος παλαμάτων.
 ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκεία Ἴρις
 130 “ Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι

Τρώων δ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρηα
ἐν πεδίῳ, ὅλοοιο λιλαιόμενοι πολέμοιο,
οἳ δὴ νῦν ἔσται σιγῇ — πόλεμος δὲ πέπανται —
ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135
αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
μακρῆς ἐγχείησι μαχήσονται περὶ σείο·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις."

ᾧ εἰπούσα θεὰ γλυκὺν ἥμερον ἔμβαλε θυμῷ
ἄνδρός τε προτέραιο καὶ ἄστεος ἠδὲ τοκῶν. 140
αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνησιν
ὠρμάτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἶη, ἅμα τήγῃ καὶ ἀμφίπολοι δὺ' ἔποντο,
Αἶθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
αἶψα δ' ἔπειθ' ἔκανον ὅθι Σκαιαὶ πύλαι ἦσαν. 145

Οἳ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ θυμοίτην
Λάμπον τε Κλυτίον δ' Ἰκετάονά τ' ὄζον Ἄρηος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω, *marked*
εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,
γῆραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηται 150
ἐσθλοὶ, τεττίγεσσιν ἐοικότες, οὔτε καθ' ὕλην *Rey*
δενδρέφ' ἐφέζομενοι ὅπα λειριόεσσαν ἰεῖσιν·
τοιοὶ ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
οἳ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον 155

“Οὐ νέμεσις Τρώας καὶ εὐκνήμιδας Ἀχαιοὺς
τοιγῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πύσχειν·
αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.
ἀλλὰ καὶ ὧς, τοίη περ ἐοῦσ', ἐν νηυσὶ νέεσθω,
μηδ' ἡμῖν τεκέεσσι τ' ὀπίσσω πῆμα λίποιτο.” 160

ᾧ εἰπὼν ἔφαθ' ὁ Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ *Rey*
“δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,

- ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε —
 οὔτι μοι αἰτή ἐσσι, θεοὶ νύ μοι αἴτιοί εἰσιν,
 165 οἷ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν —
 ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
 ὅστις ὄδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε.
 ἦτοι μὲν κεφαλῇ καὶ μεῖζονες ἄλλοι ἔασιν·
 καλὸν δ' οὔτω ἐγὼν οὔπω ἴδον ὀφθαλμοῖσιν,
 170 οὐδ' οὔτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικεν.”
 — Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶς
 “αἰδοῖός τέ μοι ἐσσι, φίλε ἔκυρὲ, δεινός τε·
 ὥς ὄφελεν θάνατός μοι ἀδεῖν κακὸς, ὅππότε δεῦρο
 νιέει σῶ ἐπόμεν, θάλαμον γνωτούς τε λιποῦσα
 175 παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν. λ
 ἀλλὰ τάγ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα
 τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρειαι ἡδὲ μεταλλᾶς·
 οὗτός γ' Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων,
 ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
 180 δαῆρ αὐτ' ἐμὸς ἔσκε κυνῶπιδος, εἵποτ' ἔην γε.”
 Ὡς φάτο, τὸν δ' ὁ γέρον ἠγάσσατο φώνησέν τε
 “ὦ μάκαρ Ἀτρεΐδη, μοιρηγενὲς, ὀλβιόδαιμον,
 ἦ ῥά νύ τοι πολλοὶ δεδμηῆατο κούροι Ἀχαιῶν.
 ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσιν,
 185 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπῶλους,
 λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,
 οἷ ῥα τότ' ἐστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
 καὶ γὰρ ἐγὼν ἐπικούρος ἐὼν μετὰ τοῖσιν ἐλέχθην
 ἡματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
 190 ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί.”
 Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραίός
 “εἰπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις ὄδ' ἐστίν·
 μείων μὲν κεφαλῇ Ἀγαμέμνωνος Ἀτρεΐδαο,
 εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.

τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν·
ἀρνεῖω μιν ἔγωγε ἔσσω πηγεσιμᾶλλῃ,
ὅστ' οἶων μέγα πῶϋ διέρχεται ἀργεννῶν.”

195

Τὸν δ' ἠμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα
“οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,
ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης
εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.”

200

Τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦδα
“ὦ γύναι, ἡ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
ἤδη γὰρ καὶ δεῦρό ποτ' ἤλυθε διὸς Ὀδυσσεύς,
σεῦ ἔνεκ ἀγγελίης, σὺν ἀρηϊφίλῳ Μενελάῳ·
τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
ἀμφοτέρων δὲ φυῆν ἐδάην καὶ μῆδεα πυκνά.”

205

ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,
ἄμφω δ' ἐξομένω, γεραρώτερος ἦεν Ὀδυσσεύς.
ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,

210

ἦτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολίμυθος
οὐδ' ἀφαμαρτοεπής, ἡ καὶ γένει ὕστερος ἦεν.

215

ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
στάσκεν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας,
σκήπτρον δ' οὐτ' ὀπίσω οὔτε προπρηγὲς ἐνώμα,
ἀλλ' ἀστεμφὲς ἔχεσκεν, αἰδρεῖ φωτὶ ἐοικώς·

220

φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτῶς·
ἀλλ' ὅτε δὴ ῥ' ὅπα τε μεγάλην ἐκ στήθεος ἔει
καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν,
οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.”

225

Τὸ τρίτον αὖτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραιός
“τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιοὺς ἀνὴρ ἧς τε μέγας τε,

SK = iterative ending

ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους ;”

Τὸν δ’ Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶι
 “οὗτος δ’ Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·

230 Ἴδομενεὺς δ’ ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς
 ἔστηκ’, ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.
 πολλάκι μιν ξείνισσεν ἀρηϊφίλος Μενέλαος
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκοιτο.

νῦν δ’ ἄλλους μὲν πάντας ὁρῶ ἐλίκωπας Ἀχαιοὺς,

235 οὓς κεν ἐὺ γνοίην καὶ τ’ οὔνομα μυθησαίμην·
 δοιῶ δ’ οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 Καστορά θ’ ἵπποδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
 αὐτοκασιγνήτῳ, τῷ μοι μία γείνατο μήτηρ.

ἢ οὐχ ἐσπέσθην Λακεδαιμόνος ἐξ ἐρατεινῆς,
 240 ἢ δεῦρ’ ἐπὶ μὲν ἔποντο νέεσσ’ ἐνὶ ποντοπόροισιν,
 νῦν αὖτ’ οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 αἴσχεα δειδιότες καὶ ὄνειδεα πόλλ’, ἃ μοί ἐστιν.”

Ὡς φάτο, τοὺς δ’ ἤδη κάτεχεν φυσίζοος αἶα
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

245 Κήρυκες δ’ ἀνὰ ἄστυ θεῶν φέρον ὄρκια πιστὰ,
 ἄρνε δύω καὶ οἶνον ἐϋφρονα, καρπὸν ἀρούρης,
 ἄσκῳ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
 κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·
 ὠτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν

250 “Ὀρσοε, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι
 Τρώων θ’ ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 ἐς πεδῖον καταβῆναι, ἵν’ ὄρκια πιστὰ τάμητε²⁴⁵
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος
 μακρῆς ἐγχείρῃσι μαχήσονται ἀμφὶ γυναικί·

255 τῷ δέ κε νικήσαντι γυνὴν καὶ κτήμαθ’ ἔποιτο·

οἱ δ’ ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες
 256 ναίομεν Τροίην ἐριβόλακα, τοὶ δὲ νέονται

Ἄργος ἐς ἵπποβοτον καὶ Ἀχαΐδα καλλιγύναικα.”

Ὡς φάτο, ῥίγησεν δ' ὁ γέρον, ἐκέλευσε δ' ἑταίροις
 ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο, 260
 ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τείνεν ὀπίσσω·
 παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσεται δίφρον.
 τὼ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.

Ἄλλ' ὅτε δὴ ῥ' ἵκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
 ὦρνυτο δ' αὐτίκ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,
 ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
 ἱρκία πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 μισγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270

Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἣ οἱ παρ ξίφεος μέγα κουλεὺν αἰὲν ἄωρτο,
 ἀργῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχετο, χεῖρας ἀνασχων 275

“Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύνδιστε μέγιστε,
 Ἥελιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόσση,
 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὅρκια πιστά· 280

εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα πόντοπόροισιν·
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 Τρώας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285

τιμὴν δ' Ἀργείοις ἀποτινέμεν ἦντιν' ἔοικεν,
 ἦτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποιότης 290

αὐθι μένων, εἴως κε τέλος πολέμοιο κιχείω.”

Ἡ καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεῖ χαλκῷ·
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
δυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.

295 οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν
ἔκχεον, ἡδ' εὖχοντο θεοῖς αἰειγενέτησιν·

ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε

“ Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,

ὅππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,

300 ὦδέ σφ' ἐγκέφαλος χαμάδις ῥέει ὡς ὅδε οἶνος,
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖν.”

Ὡς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκραιάινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν

“ Κέκλυτέ μεν, Τοῶες καὶ ἐυκνήμιδες Ἀχαιοί·

305 ἦτοι ἐγὼν εἰμι προτὶ Ἴλιον ἡνεμόεσσαν

ἄψ, ἐπεὶ οὐπω τλήσομι ἐν ὀφθαλμοῖσιν ὀρᾶσθαι
μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·

Ζεὺς μὲν που τόγε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.”

310 Ἡ ῥα καὶ ἐς δίφρον ἄρνας θέτο ισόθεος φῶς,
ἀν δ' ἄρ' ἔβαιν' αὐτὸς, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·

παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.

τῷ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

Ἐκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς

315 χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνέῃ χαλκῆρεϊ πᾶλλον ἐλόντες,

ὅππότερος δὴ πρόσθεν ἀφείη χύλκεον ἔγχος.

λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·

ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε

320 “ Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,

ὅππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,

τὸν δὸς ἀποφθίμενον δύναι δόμον Αἴδος εἰσω,

ἡμῖν δ' αὖ φιλότῃτα καὶ ὄρκια πιστὰ γενέσθαι.”

“Ὡς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἑκτωρ
ἄψ' ὁρόων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν. 325

οἱ μὲν ἔπειθ' ἕζοντο κατὰ στίχας, ἥχι ἐκάστω
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
αὐτὰρ ὅγ' ἀμφ' ὥμοισιν ἐδύσετο τεύχεα καλὰ
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο,
κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν 330

καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσιν ἔδυνεν
οἷο κασιγνήτοιο Λυκάονος· ἤρμοσε δ' αὐτῷ.
ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε· 335
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.

εἵλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμῃφιν ἀρήρεϊ.
ὥς δ' αὐτως Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν,
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο Δ
δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
Τρώας θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιούς.
καὶ ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
σεῖοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε. 345

πρόσθε δ' Ἀλέξανδρος προτεὶ δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἐτόσιν,
οὐδ' ἔρρηξεν χαλκὸν, ἀνεγνάμφθη δὲ οἱ αἰχμὴ
ἀσπὶδ' ἐνὶ κρατερῇ· ὃ δὲ δεύτερος ὤρνυτο χαλκῷ
Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί 350

“Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργεν,
δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
ὄφρα τις ἐρρύγησι καὶ ὀφινγόνων ἀνθρώπων
ξεινοδόκον κακὰ ρέξαι, ὃ κεν φιλότῃτα παρὰσχῃ.”

- 355 Ἡ ῥα καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος,
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἔτσην.
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαίδαλου ἡρήριστο·
ἀντικρὺ δὲ παρὰ λαπάρην διάμνησε χιτῶνα
- 360 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
τριχθὰ τε καὶ τετραχθὰ διατρύφην ἔκπεσε χεῖρός.
Ἀτρεΐδης δ' ὄμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν
- 365 “Ζεῦ πάτερ, οὔτις σείο θεῶν ὀλοώτερος ἄλλος·
ἢ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος
ἤτχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.”
- Ἡ, καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,
- 370 ἔλκε δ' ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιοὺς·
ἄγχε δέ μιν πολύκεστος ἰμάς ἀπαλὴν ὑπὸ δειρῆν,
ὅς οἱ ὑπ' ἀνθερεῶνος ὄχεὺς τέτατο τρυφαλείης.
καὶ νῦ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κύδος,
εἰ μὴ ἄρ' ὅξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
- 375 ἢ οἱ ῥῆξεν ἰμάντα βοὸς ἱφὶ κταμένοιο·
κεινὴ δὲ τρυφάλεια ἅμ' ἔσπετο χεῖρὶ παχείῃ.
τὴν μὲν ἔπειθ' ἦρωσ μετ' εὐκνήμιδας Ἀχαιοὺς
ῥέψ' ἐπιδινήσας, κόμισαν δ' ἐρήρηες ἐταῖροι.
αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων
- 380 ἔγχῃ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη
ῥεῖα μάλ' ὥστε θεὸς, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
καὶ δ' εἰς ἐν θαλάμῳ εὐώδεϊ κηώεντι.
αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἱε· τὴν δ' ἐκίχανεν
πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρωαὶ ἄλις ἦσαν.
- 385 χεῖρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβούσα,
γρητὴ δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν,

εἰροκόμφῃ, ἣ οἱ Λακεδαίμονι ναιεταώσῃ
ἥσκειν εἴρια καλὰ, μάλιστα δέ μιν φιλέεσκειν·
τῇ μιν ἐεισαμένη προσεφώνεε δι' Ἀφροδίτῃ

“ Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
κεῖνος ὃγ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,
κάλλει τε στῖλβων καὶ εἵμασιν· οὐδέ κε φαίῃς
ἀνδρὶ μαχησάμενον τόνγ' ἐλθεῖν, ἀλλὰ χορόνδε
ἔρχεσθ', ἥ ἐ χοροῖο νέον λήγοντα καθίζειν.”

ᾧ Ως φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δρυνεν· 395
καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
στήθεά δ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
δάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

“ Δαιμονίη, τί με ταῦτα λιλαίει ἡπεροπεύειν;
(ἦ) μή με προτέρω πολίων εὐναιομενῶν 400
ἄξεις ἢ Φρυγίης, ἢ Μηονίης ἐρατεινῆς,
εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων;
οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης;
ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόεικε κελεύθου, 405
μηδ' ἔτι σοῖσι πρόσδεσσι ὑποστρέψειας Ὀλυμπον,
ἀλλ' αἰεὶ περὶ κείνον ὄϊζε καὶ ἐ φύλασσε,
εἰσόκε σ' ἡ ἄλοχον ποιήσεται, ἣ ὄγε δούλην·
κεῖσε δ' ἐγὼν οὐκ εἰμι — νεμεσσητὸν δέ κεν εἴῃ — 410
κείνου πορσυνέουσα λέχος· Τρῳαὶ δέ μ' ὀπίσσω
πᾶσαι μωμήσονται· ἔχω δ' ἄχ' ἄκριτα θυμῷ.”

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτῃ
“ μή μ' ἔραθε, σχετλίη, μὴ χωσαμένη σε μεβείω, 415
τὼς δέ σ' ἀπεχθήρῳ ὥς νῦν ἔκπαγλ' ἐφίλησα,
μέσσω δ' ἀμφοτέρων μητίσθαι ἔχθεα λυγρὰ,
Τρῳαν καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι.”

ᾧ Ως ἔφατ', ἔδδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,



- βῆ δὲ κατασχομένη ἐανῶ ἀργῆτι φαεινῶ,
 420 συγῇ, πάσας δὲ Τρῳὰς λάθεν· ἦρχε δὲ δαίμων.
 Αἶ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
 ἢ δ' εἰς ὑπόροφον θάλαμον κίε διὰ γυναικῶν.
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη,
 425 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·
 — ἐνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγίοχοιο,
 — ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ
 — “ Ἥλυθες ἐκ πολέμου· ὡς ὠφελος αὐτόθ' ὀλέσθαι
 — ἀνδρὶ δαμνέει κρατερῶ, ὃς ἐμὸς πρότερος πόσιν ἦεν.
 430 ἢ μὲν δὴ πρὶν γ' εὐχέ' ἀρηϊφίλου Μενελάου
 σῇ τε βῆτι καὶ χερσὶ καὶ ἔγχρ' ἔφρτερος εἶναι·
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλον Μενέλαον
 ἐξαυτὶς μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἔγωγε
 παύεσθαι κέλομαι, μηδὲ ξανθῶ Μενελάῳ
 435 ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
 ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμῆῃς.”
 Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν
 “ μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε.
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθίνῃ,
 440 κεῖνον δ' αὖτις ἐγὼ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν.
 ἀλλ' ἄγε δὴ φιλότῃτι τραπέομεν εὐνηθέντε·
 οὐ γὰρ πώποτε μ' ὥδέ γ' ἔρωσ φρένας ἀμφεκάλυψεν,
 οὐδ' ὅτε σέ πρῶτον Λακεδαιμόνιος ἐξ ἑρατεινῆς
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
 445 νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ,
 ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἥμερος αἰρεῖ.”
 Ἦ ῥα καὶ ἦρχε λέχοσδε κιών· ἅμα δ' εἶπετ' ἄκοιτις
 Τῷ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθαι λεχέεσσιν,
 Ἀτρεΐδης δ' αὖ ὄμιλον ἐφοίτα θηρὶ ἐοικώς,
 450 εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα.

ἀλλ' οὔτις δύνατο Τρώων κλειτῶν τ' ἐπικοῦρων
 δείξαι Ἀλέξανδρον τότε ἀρηϊφίλῳ Μενελάῳ.
 οὐ μὲν γὰρ φιλότῃ γ' ἐκεύθανον, εἴ τις ἴδοιτο·
 ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων 455

“Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἥδ' ἐπῖκουροι·
 νίκη μὲν δὴ φαίνεται ἀρηϊφίλου Μενελάου·
 ὑμεῖς δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἦντιν' ἔοικεν,
 ἦτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.” 460

Ὡς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

AD. 20
 16 2
 IΛΙΑΔΟΣ Δ. 14 " 3
 30 " 3

Ὀρκίων σύγχυσις. Ἀγαμέμνωνος
 ἐπιπώλησις.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
 χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
 νέκταρ ἐφνοχόει· τοὶ δὲ χρυσεῖς δεπάεσσιν
 δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
 αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεθιζέμεν Ἥρην 5
 κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων

“Δοιαὶ μὲν Μενελάῳ ἀρρηγόνες εἰσὶ θεῶων,
 Ἥρῃ τ' Ἀργεῖῃ καὶ Ἀλαλκομενῆϊς Ἀθήνῃ.
 ἀλλ' ἦτοι ται νόσφι καθήμεναι εἰσορόωσαι
 τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ 10
 αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,
 καὶ νῦν ἐξεσάωσεν οὐόμενον θανέεσθαι.

- ἀλλ' ἦτοι νίκη μὲν ἀρηϊφίλου Μενελάου·
 ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
 15 ἢ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν
 ὄρσομεν, ἢ φιλύτητα μετ' ἀμφοτέροισι βάλωμεν.
 εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
 ἦτοι μὲν οἰκέοιτο πόλις Πριάμοιο ἀνακτος,
 αὖτις δ' Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο."
 20 ὥς ἔφαθ', αἱ δ' ἐπέμνυξαν Ἀθηναίη τε καὶ Ἥρη·
 πλησῖαι αἶγ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἦτοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπεν,
 σκυζομένη Διὶ πατρὶ, χόλος δέ μιν ἄγριος ἦρει·
 Ἥρη δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα
 25 " Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
 πῶς ἐθέλεις ἄλιον θείναι πόνον ἢδ' ἀτέλεστον,
 ἰδρῶ θ' ὃν ἰδρωσα μόγῳ, καμέτην δέ μοι ἵπποι
 λαὸν ἀγειροῦσιν, Πριάμφ κακὰ τοῖό τε παισίν.
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι."
 30 Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς
 " δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
 τόσσα κακὰ ῥέζουσιν, ὅτ' ὥσπερ χεῖρες μενεαίνεις
 Ἰλίου ἐξαλαπάξαι εὐκτίμενον πτολίεθρον;
 εἰ δὲ σύγ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ
 35 ὦμόν βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας
 ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
 ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 40 ὁππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι
 τὴν ἐθέλω ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,
 μήτι διατρίβειν τὸν ἐμὸν χόλον, ἀλλά μ' ἐᾶσαι.
 καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ
 αἰ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστεριέντι

ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων,
τάων μοι πέρι κῆρι τίεσκετο Ἴλιος ἱρή
καὶ Πρίαμος καὶ λαὸς ἐϋμμελλῶ Πριάμοιο.
οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς ἔτσης,
λοιβῆς τε κύσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.”

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη
“ἦτοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃες,
Ἄργος τε Σπάρτη τε καὶ εὐρυάγυια Μυκῆνη·
τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι·
τάων οὗτοι ἐγὼ πρόσθ' ἵσταμαι οὐδὲ μεγαίρω.
εἴπερ γὰρ φθονέω τε καὶ οὐκ εἰὼ διαπέρσαι,
οὐκ ἀνύω φθονέουσ', ἐπειὴ πολὺ φέρτερός ἐσσι.
ἀλλὰ χρή καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
καὶ γὰρ ἐγὼ θεὸς εἰμι, γένος δ' ἐμοὶ ἔνθεν ὅθεν σοί,
καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
ἁμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις
κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
ἀλλ' ἦτοι μὲν ταῦθ' ὑποείχομεν ἀλλήλοισιν,
σοὶ μὲν ἐγὼ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι
ἀθάνατοι· σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτείλαι
ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν,
πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.”

Ὡς ἔφατ', οὐδ' ἀπλῆσεν πατὴρ ἀνδρῶν τε θεῶν τε·
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα

“Αἶψα μάλ' ἐς στρατὸν ἔλθε μετὰ Τρώας καὶ Ἀχαιοὺς,
πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.”

Ὡς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην,
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.
οἶον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω,
ἢ ναύτησι τέρας ἢ στρατῷ εὐρέϊ λαῶν,

- λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἔνται·
 τῷ εἰκυῖ ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καδ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόοντας
 90 Τρῳάς θ' ἵπποδάμους καὶ ἑυκνήμιδας Ἀχαιοὺς.
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον
 “ Ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνῇ
 ἔσσεται, ἣ φιλότητα μετ' ἀμφοτέροισι τίθησιν
 Ζεὺς, ὅστ' ἀνθρώπων ταμὴς πολέμοιο τέτυκται.”
 85 Ὡς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε.
 ἣ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὄμιλον,
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
 Πάνδαρον ἀντίθεον διζήμενῃ, εἴ που ἐφεύροι.
 εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
 90 ἑσταότ'· ἀμφὶ δέ μιν κρατερὰί στίχες ἀσπιστῶν
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσίοιο ῥοάων.
 ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα
 “ Ἦ ῥά νύ μοι τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;
 τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰὸν,
 95 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο,
 ἐκ πάντων δέ μάλιστα Ἀλεξάνδρῳ βασιλῇ.
 τοῦ κεν δὴ πάμπρωτα πάρ' ἀγλαὰ δῶρα φέροιο,
 αἷ κεν ἴδῃ Μενέλαον Ἀρήϊον Ἀτρεὺς υἱὸν
 σῷ βέλει δηθέντα, πυρῆς ἐπιβάντ' ἀλεγεινῆς.
 100 ἀλλ' ἄγ' ὅττευσον Μενελάου κυδαλίμοιο,
 εὔχεο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεῖης.”
 Ὡς φάτ' Ἀθηναίη, τῷ δέ φρένας ἄφρονι πεῖθεν
 105 αὐτίκ' ἐσύλα τόξον εὔξουν ἱξάλου αἰγὸς
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσιν,
 βεβλήκει πρὸς στήθος· ὁ δ' ὕπτιος ἔμπεσε πέτρῃ.

τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει·
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων, 110
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἐταῖροι,
 μὴ πρὶν ἀναΐξειαν Ἀρήϊοι υἱες Ἀχαιῶν,
 πρὶν βλῆσθαι Μενέλαον Ἀρήϊον Ἀτρέος υἱόν. 115
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν
 ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἷστον,
 εὖχετο δ' Ἀπόλλωνι Δυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην 120
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης.
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·
 νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σίδηρον.
 αὐτὰρ ἐπειδὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,
 λόγξε βιὸς, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἷστος 125
 ὄξυβελῆς, καθ' ὅμιλον ἐπιπτέσθαι μενεαίνων.

Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγγελίη,
 ἥ τοι πρόσθε στᾶσα βέλος ἐχεπευκὲς ἄμυνεν.
 ἡ δὲ τόσον μὲν ἔεργεν ἀπὸ χροῶς, ὥς ὅτε μήτηρ 130
 παιδὸς ἐέργη μυῖαν, ὅθ' ἡδέϊ λέγεται ὕπνῳ·
 αὐτὴ δ' αὐτ' ἴθυνεν ὅθι ζωστήρος ὀχῆες
 χρύσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ.
 ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἷστός·
 διὰ μὲν ἄρ' ζωστήρος ἐλήλατο δαιδαλέοιο, 135
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο
 μίτρης θ', ἣν ἐφόρει ἔρυμα χροῶς, ἔρκος ἀκόντων,
 ἥ οἱ πλεῖστον ἔρυτο· διαπρὸ δὲ εἷσατο καὶ τῆς.
 ἀκρότατον δ' ἄρ' οἷστός ἐπέγραψε χροά φωτός·
 αὐτίκα δ' ἔρρεεν αἷμα κελαινεφές ἐξ ὠτειλῆς. 140

- Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μίῃν
 Μηονίς ἢ Κείρα, παρήϊον ἔμμεναι ἵππων·
 κείται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο
 ἵππῃς φορέειν· βασιλῇ δὲ κείται ἄγαλμα,
 145 ἀμφοτέρων, κόσμος δ' ἵππῳ ἐλατῆρι τε κῦδος·
 τοιοῖ τοι, Μενέλαε, μιάνυθην αἵματι μηροῖ
 εὐφυέες κνήμαί τ' ἠδὲ σφυρὰ κάλ' ὑπένερθεν.
 Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ὡς εἶδεν μέλαν αἶμα καταρρέον ἐξ ὠτειλῆς·
 150 ῥίγησεν δὲ καὶ αὐτὸς ἀρηϊφίλος Μενέλαος.
 ὡς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἑόντας,
 ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
 χειρὸς ἔχων Μενέλαον· ἐπεστενύχοντο δ' ἑταῖροι·
 155 “Φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον,
 οἷον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὲν πως ἄλιον πέλει ὄρκιον αἱμά τε ἀρνῶν
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
 160 εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσεν,
 ἔκ τε καὶ ὄψ' ἐτελεῖ, σὺν τε μεγάλῳ ἀπέτισαν,
 σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 165 καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο,
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεῖησιν ἐρεμνὴν αἰγίδα πάσιν
 τῇσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα
 ἀλλὰ μοι αἶνόν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 170 αἶ κε θάνης καὶ πότμον ἀναπλήσης βιότοιο.
 καί κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην·
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἷης·

καδ δέ κεν εὐχολὴν Πριάμφ καὶ Τρωσὶ λίποιμεν
 Ἀργεῖνν Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 178

καὶ κέ τις ᾧδ' ἐρέει Τρώων ὑπερηνορεόντων
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο
 αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
 καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν 180
 σὺν κεινῇσιν νηυσὶ, λιπὼν ἀγαθὸν Μενέλαον.
 ὥς ποτὲ τις ἐρέει· τότε μοι χάνοι εὐρέϊα χθῶν."

Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος
 "Θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
 οὐκ ἐν καιρίῳ ὄξυ πάγῃ βέλος, ἀλλὰ πάροιθεν 185
 εἰρύσατο ζωστήρ τε παναίολος ἥδ' ὑπένερθεν
 ζῶμά τε καὶ μίτρη, τὴν χαλκῆς κάμον ἄνδρες."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
 "αἱ γὰρ δὴ οὕτως εἶη, φίλος ᾧ Μενέλαε·
 ἔλκος δ' ἱητὴρ ἐπιμάσσεται ἥδ' ἐπιθήσει 190
 φάρμαχ', ἃ κεν παύσῃσι μελαινῶν ὀδυνῶν."

Ἦ καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα
 "Ταλθύβι, ὅττι τάχιστα Μαχάονα δεῦρο κύλεσσον,
 φῶτ' Ἀσκληπιοῦ υἱόν, ἀμύμονος ἱητῆρος,
 ὄφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν, 195
 ὃν τις οἵστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος."

Ὡς ἔφατ', οὐδ' ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας,
 βῆ δ' ἵεναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 παπταίνων ἥρωα Μαχάονα. τὸν δ' ἐνόησεν 200
 ἑσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστῶν
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.

ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα
 "Ὅρσ', Ἀσκληπιάδῃ, καλέει κρείων Ἀγαμέμνων,

- 205 ὄφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν,
ὃν τις οἴστεύσας ἔβαλεν, τόξων εὖ εἰδὼς,
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.”
Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν·
βὰν δ' ἰέναι καθ' ὁμίλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
- 210 ἀλλ' ὅτε δὴ ῥ' ἵκανον ὅθι ξανθὸς Μενέλαος
βλήμενος ἦν—περὶ δ' αὐτὸν ἀγηγέραθ' ὅσσοι ἄριστοι
κυκλός', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς—
αὐτίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν οἰστόν·
τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.
- 215 λῦσε δέ οἱ ζωστήρα παναίολον ἦδ' ὑπένερθεν
ζῶμά τε καὶ μήτηρ, τὴν χαλκῆς κάμον ἄνδρες.
αὐτὰρ ἐπεὶ ἶδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἰστός,
αἰμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς
πάσσε, τά οἱ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.
- 220 Ὅφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον,
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστῶν·
οἱ δ' αὐτίς κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.
Ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
οὐδὲ καταπτώσσουντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
- 225 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν.
ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·
καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας
Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραϊδαο·
τῷ μάλα πόλλ' ἐπέτελλε παρὶσχέμεν, ὅππότε κέν μιν
- 230 γυῖα λάβῃ κάματος, πολέας διὰ κοιρανέοντα·
αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν·
καὶ ῥ' οὖς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν
“Ἀργεῖοι, μήπω τι μεθίετε θούριδος ἀλκῆς·
235 οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσειτ' ἀρωγὸς,
ἀλλ' οἷπερ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,

τῶν ἦτοι αὐτῶν τέρενα χροά γύπες ἔδονται
 ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν."

Οὐστίνας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 211
 τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν

"Ἀργεῖοι ἰόμωροι, ἐλεγχέες, οὐ νυ σέβεσθε ;
 τίφθ' οὕτως ἔστητε τεθηπότες ἥύτε νεβροὶ,
 αἷτ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,
 ἐστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή· 245
 ὥς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε.

ἢ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
 εἰρύατ' εὐπρυμνοὶ, πολιῆς ἐπὶ Διὶ θαλάσσης,
 ὄφρα ἴδῃτ' αἶ, κ' ὕμιν ὑπέρσχη χεῖρα Κρονίων ;"

ᾧ γε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν· 250

ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.

οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο·

Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συτ' εἵκελος ἀλκῇ,

Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.

τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255

αὐτίκα δ' Ἰδομενῆα προσηύδα μελιχίοισιν

"Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπῶλων

ἡμὲν ἐνὶ πτολέμφῳ ἡδ' ἀλλοίῳ ἐπὶ ἔργῳ

ἡδ' ἐν δαίθῳ, ὅτε πέρ τε γερούσιον αἶθοπα οἶνον

Ἀργείων οἱ ἄριστοι ἐνὶ κρητῇρι κέρωνται. 260

εἵπερ γάρ τ' ἄλλοι γε κερηκομόωντες Ἀχαιοὶ

δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ

ἔστηχ', ὥσπερ ἐμοὶ, πικέειν, ὅτε θυμὸς ἀνώγοι.

ἀλλ' ὄρσευ πόλεμόνδ', οἷος πάρος εὐχεται εἶναι."

Τὸν δ' αὐτ' Ἰδομενεὺς, Κρητῶν ἀγὸς, ἀντίον ἡῦδα 265

"Ἀτρεΐδη, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος

ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·

ἀλλ' ἄλλους ὄτρυνε κερηκομόοντας Ἀχαιοὺς,

- ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σὺν γ' ὄρκι' ἔχευαν
 270 Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω
 ἔσσειτ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο."
 Ὡς ἔφατ', Ἀτρεΐδης δὲ παρώχετο γηθόσυνος κῆρ.
 ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
 τὼ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.
 275 ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ
 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
 τῷ δέ τ' ἀνευθεν ἔοντι μελίντερον ἤντε πίσσα
 φαίνεται Ἴον κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν,
 ῥίγησέν τε ἰδὼν ὑπὸ τε σπέος ἤλασε μῆλα·
 280 τοῖαι ἅμ' Αἰάντεσσι διοτρεφέων αἰζηῶν
 δῆϊον ἐς πόλεμον πυκιναὶ κίνυντο φάλαγγες
 κυάνεαι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα
 285 "Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,
 σφῶϊ μὲν — οὐ γὰρ ἔοικ' ὀτρυνέμεν — οὔτι κελεύω·
 αὐτὼ γὰρ μάλα λαὸν ἀνώγετον Ἴφι μάχεσθαι.
 αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
 290 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος,
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε."
 Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους
 ἔνθ' ὅγε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητὴν,
 οὗς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
 295 ἀμφὶ μέγαν Πελάγοντα Ἀλῆστορά τε Χρομίον τε
 Αἴμονά τε κρείοντα Βίαντά τε, ποιμένα λαῶν.
 ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,
 ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσεν,
 300 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι.

ἰππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
σφοδρὺς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ·

“Μηδὲ τις ἵπποσύνῃ τε καὶ ἡνιόχῃ πεποιθὼς
οἷος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε.
ὅς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
ἔγχει ὀρεξύσθω, ἐπειὴ πολὺ φέρτερον οὕτως.
ὦδε, καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,
τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.”

305

“Ὡς ὁ γέρον ὠτρυνε πάλαι πολέμων εὖ εἰδώς.
καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

310

“ὦ γέρον, εἴθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
ὥς τοι γούναθ' ἔποιτο, βίῃ δέ τοι ἔμπεδος εἴη.
ἀλλὰ σε γῆρας τείρει ὁμοῖον· ὥς ὄφελέν τις
ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”

315

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ
“Ἀτρεΐδῃ, μάλα μὲν κεν ἐγὼν ἐθέλοιμι καὶ αὐτὸς
ὥς ἔμεν ὥς ὅτε δῖον Ἑρηνθαλίωνα κατέκταν.

ἀλλ' οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν·
εἰ τότε κοῦρος ἔα, νῦν αὐτὴ με γῆρας ὀπάξει.

320

ἀλλὰ καὶ ὥς ἰππεῦσι μετέσσομαι ἡδὲ κελεύσω
βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
αἰχμᾶς δ' αἰχμᾶσσουσι νεώτεροι, οὔπερ ἐμεῖο
ὀπλότεροι γεγῆασιν πεποίθασιν τε βίηφιν.”

325

“Ὡς ἔφατ', Ἀτρεΐδης δὲ παρώχετο γηθύσυνος κῆρ.
εὐρ' υἱὸν Πετεῶο Μενεσθῆα πλήξιππον

ἔσταότ'· ἀμφὶ δ' Ἀθηναῖοι, μῆστωρες αὐτῆς·

αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,
πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ
ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αἰτῆς,
ἀλλὰ νέον συνορινόμεναι κίνυντο φύλαγγες

331

- Τρώων ἵπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
 ἔστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
 335 Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο.
 τοὺς δὲ ἰδὼν νείκεσεν ἀναξ ἀνδρῶν Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα
 “ὦ υἱὲ Πετewῶ, διοτρεφέος βασιλῆος,
 καὶ συ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
 340 τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ’ ἄλλους,
 σφῶϊν μὲν τ’ ἐπέοικε μετὰ πρώτοισιν ἔοντας
 ἐστάμεν ἡδὲ μάχης καυστειρῆς ἀντιβολῆσαι.
 πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,
 ὅππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
 345 ἔνθα φίλ’ ὀπταλέα κρέα ἐδμεναι ἡδὲ κύπελλα
 οἴνου πινέμεναι μελιηδέος, ὅφρ’ ἐθέλητον·
 νῦν δὲ φίλως χ’ ὀρόφτε καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάραιθε μαχοίατο νηλεῖ χαλκῷ.”
 Τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσ-
 σεύς
 350 “Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
 πῶς δὴ φῆς πολέμοιο μεθιέμεν; ὅππότε Ἀχαιοὶ
 Τρωσὶν ἐφ’ ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἀρηα,
 ὄψεαι, ἦν ἐθέλησθα, καὶ αἶ κέν τοι τὰ μεμήλη,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 355 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ’ ἀνεμῶλια βάζεις.”
 Τὸν δ’ ἐπιμειδῆσας προσέφη κρείων Ἀγαμέμνων,
 ὥς γινῶ χωομένοιο· πάλιν δ’ ὄγε λάξετο μῦθον
 “Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,
 οὔτε σε νεικείω περιώσιον οὔτε κελεύω·
 360 οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν
 ἥπια δήνεα οἶδε· τὰ γὰρ φρονέεις ἅτ’ ἐγὼ περ.
 ἀλλ’ ἴθι — ταῦτα δ’ ὅπισθεν ἀρεσσόμεθ — εἴ τι κακὸν
 νῦν

εἴρηται, τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν.”

“Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ’ ἄλλους.
εὗρε δὲ Τυδέος υἱὸν, ὑπέρθυμον Διομήδεα, 365
ἑσταότ’ ἐν θ’ ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
παρ δέ οἱ ἐστήκει Σθένης, Κασσάνδριος υἱός.
καὶ τὸν μὲν νείκεσσευ ἰδὼν κρείων Ἀγαμέμνων,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα

“ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἱπποδάμοιο, 370
τί πτώσσεις, τί δ’ ὀπιπτεύεις πολέμοιο γεφύρας;
οὐ μὲν Τυδεΐ γ’ ὧδε φίλον πτωσκαζέμεν ἦεν,
ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δητοῖσι μάχεσθαι,
ὥς φάσαν οἳ μιν ἵδοντο πονεύμενον· οὐ γὰρ ἔγωγε
ἦντῃσ’ οὐδὲ ἵδον· περὶ δ’ ἄλλων φασὶ γενέσθαι. 375

ἦτοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας
ξεῖνος ἅμ’ ἀντιθέῳ Πολυνείκεϊ, λαὸν ἀγέλων.
οἳ ῥα τότ’ ἐστρατόωνθ’ ἱερὰ πρὸς τείχεα Θήβης·
καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.
οἳ δ’ ἔθελον δόμεναι καὶ ἐπήνεον ὥς ἐκέλευον· 380
ἀλλὰ Ζεὺς ἔτρεψε παραίσια σήματα φαίνων.

οἳ δ’ ἐπεὶ οὖν ὥχοντ’ ἡδὲ πρὸ ὁδοῦ ἐγένοντο,
Ἀσώπῳ δ’ ἵκοντο βαθύσχοινον λεχεποῖν,
ἐνθ’ αὐτ’ ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί.
αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας 385
δαινυμένους κατὰ δῶμα βίης Ἐτεοκλειῆς.
ἐνθ’ οὐδὲ, ξείνός περ ἐὼν, ἱππηλάτα Τυδεὺς

τάρβει, μῦθος ἐὼν πολέσιν μετὰ Καδμείοισιν,
ἀλλ’ ὅγ’ ἀεθλεύειν προκαλίζετο, πάντα δ’ ἐνικά
ῤῆϊδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη. 390

οἳ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,
ἄψ’ ἄρ’ ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
κούρους πεντήκοντα· δύω δ’ ἡγήτορες ἦσαν,
Μαίων Αἰμόνιδης, ἐπιεικέλος ἀθανάτοισιν,

- 395 υἱὸς τ' Αὐτοφόνοιο, μενεπτόλεμος Πολυφοντης.
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν·
 πάντας ἔπεφν' ἓνα δ' οἷον ἱεὶ οἰκόνδε νέεσθαι·
 Μαῖον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
 τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
- 400 γείνατο εἰς χέρηα μάχῃ, ἀγορῇ δέ τ' ἀμείνω.”
 ὧς φάτο, τὸν δ' οὔτι προσέφη κρατερὸς Διομήδης
 αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο.
 τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο
 “ Ἄτρεϊδῃ, μὴ ψεύδῃ ἐπιστάμενος σάφα εἰπεῖν.
 405 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι·
 ἡμεῖς καὶ Θήβης ἔδος εἵλομεν ἐπταπύλοιο,
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος Ἄρειον,
 πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·
 κείνοι δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο.
- 410 τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ.”
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διο-
 μῆδης
 “ τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
 ὀτρύνοντι μάχεσθαι εἰκνήμειδας Ἀχαιοὺς·
 415 τούτῳ μὲν γὰρ κύδος ἄμ' ἔψεται, εἴ κεν Ἀχαιοὶ
 Τρῶας δηώσωσιν ἔλωσί τε Ἴλιον ἱρὴν,
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα Δουρίδος ἀλκῆς.”
 Ἥ ῥα καὶ ἐξ ὁχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
 420 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσι νῆακος
 ὀρνυμένου· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.
 ὧς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κύμα θαλάσσης
 ὄρνυτ' ἐπασσύτερον Ζεφύρου ὑποκινήσαντος·
 πόντῳ μὲν τὰ πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 425 χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας

κυρτὸν ἔδον κορυφούται, ἀποπτύει δ' ἄλὸς ἄχνην·
 ὥς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 νωλεμέως πόλεμόνδε. κέλευε δὲ οἷσιν ἕκαστος
 ἡγεμόνων· οἱ δ' ἄλλοι ἁκὴν ἴσαν — οὐδέ κε φαίης
 τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδὴν — 430
 συγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχώοντο.
 Τρῶες δ', ὥστ' οἶες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
 μυρίαὶ ἐστήκασιν ἀμελγόμεναι γάλα λευκὸν,
 ἀζηχὲς μεμακυῖαι, ἀκούουσαι ὅπα ἀρνῶν, 435
 ὥς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὁρῶρει·
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολὺκλητοὶ δ' ἔσαν ἄνδρες.
 ὥρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη
 Δεῖμὸς τ' ἠδὲ Φόβος καὶ Ἔρις, ἄμοτον μεμαυῖα, 440
 Ἄρεος ἀνδροφόνοιο κασιγνήτη ἐτάρη τε,
 ἧτ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
 ἦ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω
 ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν. 445
 Οἱ δ' ὅτε δὴ ῥ' ἐς χώρον ἓνα ξυνιόντες ἵκοντο,
 σὺν ῥ' ἔβαλον ῥινοὺς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἔπληντ' ἀλλήλῃσι, πολὺς δ' ὀρυμαγδὸς ὁρῶρει.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν 450
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἷματι γαῖα.
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
 κρουνῶν ἐκ μεγάλων, κόλῃς ἔντοσθε χαράδρης·
 τῶν δέ τε τηλόσε δούπον ἐν οὖρεσιν ἔκλυε ποιμήν· 455
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε."

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν

- ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 460 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὅστέον εἶσω
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν,
 ἥριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφίνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων·
 465 ἔλκε δ' ὑπέκ βελέων, λεληγμένος ὄφρα τάχιστα
 τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὄρμη.
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγῆνωρ,
 πλευρὰ, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφάνθη,
 οὔτησε ξυστῶ χαλκῆρεϊ, λύσε δὲ γυῖα.
 470 ὥς τὸν μὲν λίπε θυμὸς, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς
 ἀλλήλοισι ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.
 Ἔνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
 ἦϊθεον θαλερὸν, Σιμοείσιον, ὃν ποτε μήτηρ
 475 Ἰδῆθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἅμ' ἔσπετο μῆλα ιδέσθαι·
 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 480 πρῶτον γάρ μιν ἰόντα βύλε στῆθος παρὰ μαζὸν
 δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
 ἦλθεν. ὁ δ' ἐν κονίῃσι χαμαὶ πέσεν, αἰγείρος ὥς,
 ἥ ῥά τ' ἐν εἰαμενῇ ἔλεος μεγάλοιο πεφύκει
 λείῃ, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·
 485 τὴν μὲν θ' ἄρματοπηγὸς ἀνὴρ αἰθωνι σιδήρῳ
 ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·
 ἥ μὲν τ' ἀζομένη κείται ποταμοῖο παρ' ὄχθας.
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάρηξεν
 Αἴας διογενής. τοῦ δ' Ἀντιφὸς αἰολοθώρηξ

Πριαμίδης καθ' ὅμιλον ἀκόντισεν ὀξείῃ δουρί. 490
 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον, Ὀδυσσεός ἐσθλὸν ἑταῖρον,
 βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·
 ἦριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολῶθη,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ, 495
 στή δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ
 ἄμφι ἐπαπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο
 ἀνδρὸς ἀκοντίσσαντος. ὁ δ' οὐχ ἄλιον βέλος ἦκεν,
 ἀλλ' υἱὸν Πριάμοιο νόθον βάλε Δημοκόωντα,
 ὃς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκείων. 500
 τὸν ῥ' Ὀδυσσεὺς ἐτάριοιο χολωσάμενος βάλε δουρὶ
 κόρσῃ· ἡ δ' ἐτέριοιο διὰ κροτάφοιο πέρησεν
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.
 δοῦπήσεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἑκτωρ· 505
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 ἴθυσαν δὲ πολὺ προτέρω. νεμέσῃσε δ' Ἀπόλλων
 Περγάμου ἐκ κατιδῶν, Τρῶεσσι δὲ κέκλετ' αὖτας
 "Ὅρνυσθ', ἱππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης
 Ἀργεῖοις, ἐπεὶ οὐ σφι λίθος χρῶς οὐδὲ σίδηρος, 510
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
 οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἠῦκόμοιο,
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμάλγέα πέσσει."
 ὧς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὦρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια, 515
 ἐρχομένη καθ' ὅμιλον, ὅθι μεθιέντας ἴδοιτο.
 "Εὐθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδῃσεν.
 χιρμαδίφ γὰρ βλήτο παρὰ σφυρὸν ὀκρίδεντι
 κνήμην δεξιτερὴν· βάλε δὲ Θρηκῶν ἀγρὸς ἀνδρῶν,
 Πείροος Ἰμβρασιδης, ὃς ἄρ' Αἰνόθεν εἰληλουθεί. 520
 ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδῆς

ἄχρῖς ἀπηλοίησεν· ὁ δ' ὑπτίως ἐν κονίησιν
 κάμππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 θυμὸν ἀποπνεύων. ὁ δ' ἐπέδραμεν ὅς ῥ' ἔβαλέν περ,
 525 Πείροος· οὐτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα
 πᾶσαι

χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσσε κάλυψεν.

Τὸν δὲ Θόας Αἰτωλὸς ἐπεσσύμενον βάλε δουρὶ
 στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός.
 ἀγγίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
 530 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὄξυ,
 τῷ ὄγε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἐταῖροι
 Θρήϊκες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οἳ ἔ, μέγαν περ ἑόντα καὶ ἰφθιμον καὶ ἀγαυόν,
 535 ὥσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.
 ὥς τώγ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,
 ἦτοι ὁ μὲν Θρηκῶν, ὁ δ' Ἑπειῶν χαλκοχιτώνων,
 ἠγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

Ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθὼν,
 540 ὅστις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξείῃ χαλκῷ
 δινεύει κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη
 χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν·
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ
 πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

Ι Λ Ι Α Δ Ο Σ Ε.

Διομήδους ἀριστεία.

Ἐνθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη
 δῶκε μένος καὶ θάρσος, ἵν' ἐκδηλος μετὰ πᾶσιν

Ἄργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.
 δαΐε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάμυτον πῦρ,
 ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅστε μάλιστα
 λαμπρὸν παμφαίνησι λελουμένος Ὀκεανοῖο·
 τοῖόν οἱ πῦρ δαΐεν ἀπὸ κρατός τε καὶ ὤμων,
 ὥρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.

Ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
 ἱρεὺς Ἥφαιστοιο· δύω δέ οἱ υἱέες ἦστην,
 Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
 τῷ οἱ ἀποκρινθέντε ἐναντίῳ ὀρμηθήτην·

τῷ μὲν ἀφ' ἵπποιιν, ὁ δ' ἀπὸ χθονὸς ὥρνυτο πεζός.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,

Φηγεὺς ῥα πρότερος προῖει δολιχόσκιον ἔγχος·
 Τυδεΐδew δ' ὑπὲρ ὤμον ἀριστερὸν ἤλυθ' ἀκωκῇ
 ἔγχος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὥρνυτο χαλκῷ
 Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἐκφυγε χειρὸς
 ἀλλ' ἔβαλε στήθος μεταμάξιον, ὥσε δ' ἀφ' ἵππων.

Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον,
 οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
 οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
 ἀλλ' Ἥφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
 ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἴη.

Ἴππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς
 δῶκεν ἐταίροισιν κατὰγειν κοίλας ἐπὶ νῆας.

Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἱὲ Δάρητος
 τὸν μὲν ἀλευόμενον, τὸν δὲ κτάμενον παρ' ὄχεσφιν,
 πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
 χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἄρηα

“Ἄρες Ἄρες βροτολοιγέ, μιαίφονε, τειχεσιπλῆτα,
 οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς
 μίρνασθ', ὅπποτέροισι πατήρ Ζεὺς κῦδος ὀρέξῃ,
 νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν;”

- 35 Ὡς εἰποῦσα μάχης ἐξήγαγε Δοῦρον Ἄρρη.
 τὸν μὲν ἔπειτα καθείσεν ἐπ' ἡϊόεντι Σκαμάνδρῳ,
 Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
 ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἀρχὸν Ἀλιζώνων, Ὀδίων μέγαν, ἔκβαλε δῖφρον·
- 40 πρῶτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
 ὤμων μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσεν.
 δοῦπησεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Ἴδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήονος υἱὸν
 Βώρου, ὃς ἐκ Τάρνης ἐριβόλακος εἰληλούθει.
- 45 τὸν μὲν ἄρ' Ἴδομενεὺς δουρικλυτὸς ἔγχρ' μακρῷ
 νύξ' ἵππων ἐπιβησόμενον, κατὰ δεξιὸν ὤμον·
 ἥριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μὴν σκότος εἶλεν.
 Τὸν μὲν ἄρ' Ἴδομενῆος ἐσύλευον θεράποντες·
 υἱὸν δὲ Στροφίῳ Σκαμάνδριον, αἴμονα θήρης,
- 50 Ἀτρεΐδης Μενέλαος ἔλ' ἔγχρ' ὀξύοντι,
 ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἀρτεμις αὐτῇ
 βάλλειν ἄγρια πάντα, τάτε τρέφει οὔρεσιν ὕλη.
 ἀλλ' οὐ οἱ τότε γε χραῖσμ' Ἀρτεμις ἰοχέαιρα,
 οὐδὲ ἐκβολαίαι, ἦσιν τὸ πρὶν γ' ἐκέκαστο·
- 55 ἀλλὰ μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος,
 πρόσθεν ἔθεν φεύγοντα, μετάφρενον οὔτασε δουρὶ
 ὤμων μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσεν.
 ἥριπε δὲ πρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱὸν
- 60 Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα
 τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
 ὃς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας ἑτάσας
 ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γένοντο
 οἳ τ' αὐτῷ, ἐπεὶ οὔτι θεῶν ἐκ θέσφατα ἦδη.
- 65 τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων,
 βεβλήκει γλουτὸν κατὰ δεξιόν· ἥ δὲ διαπρὸ

ἄντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκῇ.
γυνὺξ δ' ἔριπ' οἰμώξας, θάνατος δέ μιν ἀμφεκάλυψεν.

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,
ὃς ῥα νόθος μὲν ἦν, πύκα δ' ἔτρεφε διὰ Θεανῶ, 70
ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει φ.
τὸν μὲν Φυλείδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
βεβλήκει κεφαλῆς κατὰ ἰνίου ὀξείῃ δουρί·

ἄντικρὺ δ' ἂν ὀδόντας ὑπὸ γλώσσαν τάμε χαλκός.
ἤριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὁδοῦσιν. 75

Εὐρύπυλος δ' Εὐαιμονίδης Ὑψήνορα δῖον,
υἱὸν ὑπερθύμου Δολοπίου, ὃς ῥα Σκαμάνδρου
ἀρητῆρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμψ,
τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱὸς,
πρόσθεν ἔθεν φεύγοντα, μεταδρομάδην ἔλασ' ὦμον 80
φασγάνῳ αἰξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
αἱματόεσσα δὲ χεὶρ πεδίῳ πέσσε· τὸν δὲ κατ' ὅσσε
ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
Τυδείδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη, 85
ἥ ἐ μετὰ Τρώεσσιν ὀμιλέοι ἢ μετ' Ἀχαιοῖς.
θῦνε γὰρ ἅμ πεδίου ποταμῷ πλήθοντι ἐοικῶς
χειμάρρῳ, ὅστ' ὦκα ῥέων ἐκέδασσε γεφύρας·
τὸν δ' οὔτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,
οὔτ' ἄρα ἔρκεα ἴσχει ἀλωάων ἐριθηλέων, 90
ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος·
πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζήων.
ὥς ὑπὸ Τυδείδῃ πυκινὰ κλονέοντο φάλαγγες
Τρώων, οὐδ' ἄρα μιν μίμνον, παλῆες περ ἑόντες.

Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς 95
θύνοντ' ἅμ πεδίου, πρὸ ἔθεν κλονέοντα φάλαγγας,
αἰψ' ἐπὶ Τυδείδῃ ἐτιταίνετο καμπύλα τόξα,
καὶ βάλ' ἐπαΐσσοντα, τυχὼν κατὰ δεξιὸν ὦμον,

- Ξώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς οἷστος,
 100 ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι Ξώρηξ.
 τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱὸς
 “Ὅρνυσθε, Τρῶες μεγάθυμοι, κένταρες ἵππων·
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔφημι
 δῆθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με
 105 ὥρσεν ἄναξ, Διὸς υἱὸς, ἀπορνούμενον Λυκίηθεν.”
 “Ὡς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
 ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιιν καὶ ὄχεσφιν
 ἔστη, καὶ Σθένελον προσέφη, Καπανηΐον υἱόν
 “Ὅρσο, πέπον Καπανηϊάδῃ, καταβήσεο δίφρου,
 110 ὄφρα μοι ἐξ ὤμοιο ἐρύσσης πικρὸν οἷστόν.”
 “Ὡς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμᾶζε,
 παρ δὲ στὰς βέλος ὠκὺ διαμπερές ἐξέρυσ' ὤμου·
 αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
 δὴ τότ' ἔπειτ' ἠρᾶτο βοὴν ἀγαθὸς Διομήδης
 115 “Κλύθι μεν, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
 εἵποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
 δηῖον ἐν πολέμῳ, νῦν αὖτ' ἐμέ φίλαι, Ἀθήνη·
 δὸς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὄρμην ἐγχεος ἐλθεῖν,
 ὃς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησιν
 120 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο.”
 “Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 γυῖα δ' ἔθηκεν ἐλαφρὰ, πόδας καὶ χεῖρας ὑπερθεν·
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα
 “Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρῳέεσσι μάχεσθαι·
 125 ἐν γάρ τοι στήθεσσι μένος πατρῴιον ἦκα
 ἄτρομον, οἷον ἔχεσκε θακέσπαλος ἵππότα Τυδεύς·
 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,
 ὄφρ' εὖ γιγνώσκῃς ἡμὲν θεὸν ἡδὲ καὶ ἄνδρα.
 τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
 130 μή τι σύγ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι

τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
ἔλθῃσ' ἐς πόλεμον, τήνγ' οὐτάμεν ὀξεί χαλκῶ.”

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
Τυδεΐδης δ' ἐξαυτίς ἰὼν προμάχοισιν ἐμίχθη·
καὶ, πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135
δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥστε λέοντα,
ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὄτεσσιν
χράνσῃ μὲν τ' αὐλῆς ὑπεράλμενον οὐδὲ δαμάσσῃ·
τοῦ μὲν τε σθένος ὤρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρήμα φοβεῖται· 140
αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·
ὥς μεμαῶς Τρώεσσι μύγῃ κρατερὸς Διομήδης.

Ἔνθ' ἔλεν Ἀστυνοοῦ καὶ Ὑπείρουνα, ποιμένα λαῶν,
τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί, 145
τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὤμων
πλήξ', ἀπὸ δ' αὐχένος ὤμων ἐέργαθεν ἡδ' ἀπὸ νώτου.
τοὺς μὲν ἑασ', ὁ δ' Ἀβαντα μετῶχeto καὶ Πολύειδον,
υἱέας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος,
τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὄνειρους, 150
ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξεν.
βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαίνοπος υἱε,
ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,
υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
ἔνθ' ὄγε τοὺς ἐνάριξε, φίλον δ' ἐξαίνυτο θυμὸν 155
ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
λεῖπ', ἐπεὶ οὐ ζῶοντε μάχης ἐκ νοστήσαντε
δέξατο· χηρωσται δὲ διὰ κτήσιν δατέοντο.

Ἔνθ' υἱας Πριάμοιο δύο λάβε Δαρδανίδαο,
εἰν ἐνὶ δίδρῳ ἑόντας, Ἐχέμμονά τε Χρομίον τε. 160
ὥς δὲ λέων ἐν βουσί θορῶν ἐξ αὐχένα ἄξῃ
πόρτιος ἢ βοός, ξύλοχον κάτα βοσκομενῶν,

- ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
- 165 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν.
Τὸν δ' ἶδεν Αἰνεΐας ἀλαπάζοντα στίχας ἀνδρῶν,
βῆ δ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
εὖρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,
- 170 στῇ δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ἠΐδα
“ Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἴστοι
καὶ κλέος; ᾧ οὔτις τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,
οὔδέ τις ἐν Λυκίῃ σέο γ' εὐχεται εἶναι ἀμείνων.
ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
- 175 ὅστις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργεν
Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
εἰ μὴ τις θεὸς ἐστὶ κοτεσσάμενος Τρώεσσιν,
ἱρῶν μνησίας· χαλεπὴ δὲ θεοῦ ἐπὶ μῆνις.”
- Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός
- 180 “ Αἰνεΐα, Τρώων βουληφόρε χαλκοχιτώνων,
Τυδεΐδῃ μιν ἔγωγε δαΐφρωνι πάντα ἐτίσκω,
ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεὸς ἐστίν.
εἰ δ' ὄγ' ἀνὴρ ὃν φημι, δαΐφρων Τυδέος υἱός,
- 185 οὐχ ὄγ' ἄνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι
ἔστηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὦμους,
ὃς τούτου βέλος ὥκ' ἐκίχηνον ἐτραπεν ἄλλῃ.
ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλον ὦμον
δεξιὸν, ἀντικρὺ διὰ θώρηκος γυάλοιο·
- 190 καὶ μιν ἔγωγ' ἐφάμην Ἀἰδωνῇ προῖάψειν,
ἔμπησ δ' οὐκ ἐδάμασσα· θεὸς νύ τίς ἐστὶ κοθήεις.
ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην
ἀλλὰ που ἐν μεγύροισι Λυκίου ἔνδεκα δίφροι
καλοὶ πρωτοπαγεῖς νεοτευχέες· ἀμφὶ δὲ πέπλοι

πέπτανται · παρὰ δέ σφιν ἐκύστω δίζυγες ἵπποι
 ἐστᾶσι, κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας. 195
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν ·
 ἵπποισὶν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας · 200
 ἀλλ' ἐγὼ οὐ πιθόμην — ἦ τ' ἂν πολὺ κέρδιον ἦεν —
 ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
 ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
 τόξοισιν πίσυνος · τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν. 205
 ἤδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφήκα,
 Τυδείδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροισιν
 ἀτρεκές αἰμ' ἔσσενα βαλὼν, ἥγειρα δὲ μᾶλλον.
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἤματι τῷ ἐλόμην ὅτε Ἴλιον εἰς ἐρατεινὴν 210
 ἠγέομην Τρώεσσι, φέρων χάριν Ἑκτορι δίφ.
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσιν
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφές μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,
 εἰ μὴ ἐγὼ τάδε τόξα φαιινῶ ἐν πυρὶ θείην 215
 χερσὶ διακλάσσας · ἀνεμώλια γάρ μοι ὀπηδεῖ.”
 Τὸν δ' αὖτ' Αἰνείας, Τρώων ἀγός, ἀντίον ἤυδα
 “ μὴ δ' οὕτως ἀγόρευε · πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρὶν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
 ἀντιβῆναι ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβῆσσο, ὄφρα ἴδῃαι
 οἷοι Τρώοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἡδὲ φέβεσθαι ·
 τῶ καὶ νῶϊ πόλινδε σαώσετον, εἴπερ ἂν αὐτε
 Ζεὺς ἐπὶ Τυδείδῃ Διομήδεϊ κύδος ὀρέξῃ 225
 ἀλλ' ἄγε νῦν υἷαςτιγα καὶ ἡνία σιγαλόεντα

δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι, ὄφρα μάχωμαι
ἢ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.”

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός

230 “ Αἰνεΐα, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶ ἵππῳ·

μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα

οἴσετον, εἴπερ ἂν αὖτε φεβώμεθα Τυδέος υἱόν.

μὴ τῷ μὲν δείσαντε ματήσετον, οὐδ' ἐθέλητον

ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,

235 νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς

αὐτῷ τε κτεῖνῃ καὶ ἐλάσσει μώνυχας ἵππους.

ἀλλὰ σὺν αὐτὸς ἔλανε τέ' ἄρματα καὶ τεῶ ἵππῳ,

τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὅξεί δουρί.”

“Ὡς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,

240 ἐμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὠκέας ἵππους.

τοὺς δὲ ἶδε Σθένελος, Καπανηΐος ἀγλαὸς υἱός,

αἶψα δὲ Τυδεΐδην ἔπεα πτερόεντα προσηύδα

“ Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,

ἄνδρ' ὀρώω κρατερῷ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,

245 ἢν ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδώς,

Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·

Αἰνεΐας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσαιος

εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἔστ' Ἀφροδίτη.

ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδὲ μοι οὕτως

250 θύνη διὰ προμάχων, μήπως φίλον ἦτορ ὀλέσσης.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης

“ μήτι φόβονδ' ἀγόρευ', ἐπεὶ οὐδὲ σὲ πεισέμεν οἶω·

οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι

οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·

255 ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτῶς

ἀντίον εἰμ' αὐτῶν· τρεῖν μ' οὐκ ἔῃ Παλλὰς Ἀθήνη

τούτῳ δ' οὐ πάλιν αὐτὶς ἀποΐσετον ὠκέες ἵπποι

ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγησιν.

ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260
 ἀμφοτέρω κτείνειν, σὺ δὲ τοῦσδε μὲν ὠκέας ἵππους
 αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας·

Αἰνείαιο δ' ἐπαΐξαι μεμνημένος ἵππων,
 ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιούς.
 τῆς γάρ τοι γενεῆς, ἥς Τρωῇ περ εὐρύοπα Ζεὺς 265
 δῶχ' υἱὸς ποιῶν Γανυμήδεος, οὐνεκ' ἄριστοι
 ἵππων, ὅσσοι ἔασιν ὑπ' ἡῶ τ' ἡέλιόν τε.

τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχισίης,
 λάθρῃ Λαομέδοντος ὑποσχῶν Δῆλεας ἵππους·
 τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη· 270
 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτῃ,
 τῷ δὲ δὴ Αἰνεία δῶκεν, μήστωρι φόβοιο.

εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν."

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 τῷ δὲ τάχ' ἐγγύθεν ἦλθον, ἐλαύνοντ' ὠκέας ἵππους. 275
 τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός

"Καρτερόθυμε, δαΐφρον, ἀγαυοῦ Τυδέος υἱέ,
 ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οἷστός·
 νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἶ κε τύχωμι."

Ἦ ῥα καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος 280
 καὶ βάλε Τυδείδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
 αἰχμῇ χαλκείῃ πταμένη θώρηκι πελάσθη.

τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός

"Βέβληται κενεῶνα διαμπερές, οὐδέ σ' οἶω
 δηρὸν ἔτ' ἀνσχίσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας." 285

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης
 "ἤμβροτες οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶί γ' οἶω
 πρὶν γ' ἀποπαύσεσθαι, πρὶν γ' ἡ ἕτερόν γε πεσόντα
 αἷματος ἄσαι Ἀρηα, ταλαύρινον πολεμιστήν."

Ὡς φάμενος προέηκε· βέλος δ' ἵθυνεν Ἀθήνη 290

ρίνα παρ' ὀφθαλμὸν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
 τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,
 αἰχμὴ δ' ἐξεσύθη παρὰ νεΐατον ἀνθρεῶνα.
 ἥριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
 295 αἰόλα, παμφανόωντα, παρέτρεσαν δέ οἱ ἵπποι
 ὠκύποδες · τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
 δείσας μὴ πῶς οἱ ἐρυσαιάτο νεκρὸν Ἀχαιοί.
 ἀμφὶ δ' ἄρ' αὐτῷ βαίνει λέων ὥς ἀλκί πεποιθὼς,
 300 πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἔειπεν,
 τὸν κτάμεναι μεμαῶς ὅστις τοῦ γ' ἀντίος ἔλθοι,
 σμερδαλέα ἰίχων. ὁ δὲ χερμάδιον λάβε χειρὶ
 Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
 οἷοι νῦν βροτοὶ εἰς · ὁ δέ μιν ρέα πάλλε καὶ οἶος.
 305 τῷ βάλεν Αἰνείας κατ' ἰσχύον, ἔνθα τε μηρὸς
 ἰσχύϊ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν ·
 θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
 ὥσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὃ γ' ἦρωσ
 ἔστη γυνὴ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ
 310 γαίης · ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν.

Καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
 εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 μήτηρ, ἣ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι·
 ἀμφὶ δ' ἐὼν φίλον υἱὸν ἐχεύατο πῆχες λευκά,
 315 πρόσθε δέ οἱ πέπλοιο φαινευὸ πτύγμ' ἐκάλυψεν,
 ἔρκος ἔμεν βελέων, μὴ τις Δαναῶν ταχυπώλων
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

Ἡ μὲν ἐὼν φίλον υἱὸν ὑπεξέφερεν πολέμοιο
 οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιῶν
 320 τάων ἃς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης,
 ἀλλ' ὅγε τοὺς μὲν εὐὸς ἠρύκακε μώνυχας ἵππους
 νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας.

Αἰνείαιο δ' ἐπαΐξας καλλίτριχας ἵππους.
 ἐξέλασε Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς.
 δῶκε δὲ Δηϊπύλῳ, ἐτάρῳ φίλῳ, ὃν περὶ πάσης 324
 τίεν ὀμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾔδη,
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν. αὐτὰρ ὃγ' ἦρως
 ὢν ἵππων ἐπιβάς ἐλαβ' ἠνία σιγαλέοντα,
 αἰψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους
 ἐμμεμαώς· ὁ δὲ Κύπριν ἐπώχετο νηλεὶ χαλκῷ, 330
 γιγνώσκων ὅτ' ἀναλκίς ἔην θεός, οὐδὲ θεάων
 τάων αἶτ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 οὗτ' ἄρ' Ἀθηναίῃ οὔτε πτολίπορθος Ἐννώ.
 ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὀμίλον ὀπάζων,
 ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς 335
 ἄκρην οὐγασε χεῖρα μετάλμενος ὀξείῃ δουρὶ
 ἀβληχρήν· εἴθαρ δὲ δόρυ χροὸς ἀντετόρησεν
 ἀμβροσίου διὰ πέπλον, ὃν οἱ Χάριτες κάμον αὐταί,
 πρυμνὸν ὑπερ θέναιος. ῥέε δ' ἄμβροτον αἶμα θεοῖο,
 ἰχθῶρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν· 340
 οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον,
 τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
 ἦ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἷον.
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλλων
 κυανέῃ νεφέλῃ, μή τις Δαναῶν ταχυνώλῳ 345
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·
 τῇ δ' ἐπὶ μακρὸν αὔσε βοὴν ἀγαθὸς Διομήδης
 “Εἵκε, Διὸς θυγάτερ, πολέμου καὶ δηϊοτήτος·
 ἦ οὐχ ἄλλις ὅττι γυναῖκας ἀνάλκιδας ἡπεροπεύεις;
 εἰ δὲ σύγ' ἐς πόλεμον πωλήσεται, ἦ τέ σ' ὁτῶ 350
 ῥυγήσειν πόλεμόν γε, καὶ εἰ χ' ἐτέρωθι πύθηαι.”
 ὧς ἔφαθ', ἡ δ' ἀλύουσ' ἀπεβήσето, τείρετο δ' αἰνῶς.
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα πυδήμενος ἔξαγ' ὀμίλου
 ἀχθομένην ὀδύνῃσι· μελαίνετο δὲ χροά καλόν.

- 355 εὔρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θούρον Ἄρηα
 ἤμενον· ἥερι δ' ἐγχος ἐκέκλιτο καὶ ταχέ' ἵππῳ.
 ἡ δὲ γυνὴ ἐριποῦσα κασιγνήτοιο φίλοιο
 πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους
 “Φίλε κασίγνητε, κόμισαί τέ με δός τέ μοι ἵπποις.
- 360 ὄφρ' ἐς Ὀλυμπον ἴκωμαι, ἵν' ἀθανάτων ἔδος ἐστίν.
 λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὐτάσεν ἀνὴρ,
 Τυδείδης, ὃς νῦν γε καὶ ἄν Διὶ πατρὶ μάχοιτο.”
 “Ὡς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους
 ἡ δ' ἐς δίφρον ἔβαινεν ἀκηχεμένη φίλον ἦτορ.
- 365 πὰρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσίν,
 μάλιστα δ' ἐλάαν, τῷ δ' οὐκ ἄκουτε πετέσθην.
 αἶψα δ' ἔπειθ' ἴκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον.
 ἔνθ' ἵππους ἔστησε ποδὴνemos ὠκέα Ἴρις
 λύσας' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·
- 370 ἡ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτῃ,
 μητρὸς ἐῆς· ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζεν
 “Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιῶνων
 μαψιδίως, ὥσεί τι κακὸν ῥέζουσαν ἐνωπῇ;”
- 375 Τὴν δ' ἡμείβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτῃ
 “οὐτά με Τυδέος υἱός, ὑπέρθυμος Διομήδης,
 οὐνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνῇ,
- 380 ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται.”
 Τὴν δ' ἡμείβετ' ἔπειτα Διώνη, διὰ θεῶν
 “τέτλαθι, τέκνον ἐμὸν, καὶ ἀνάσχεο, κηδομένη περ.
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 ἐξ ἀνδρῶν, χαλέπ' ἄλγέ' ἐπ' ἀλλήλοισι τιθέντες.
- 385 τλή μὲν Ἄρης, ὅτε μιν ὦτος κρατερός τ' Ἐφιάλτης,
 παῖδες Ἀλῶνος, δῆσαν κρατερῶ ἐνὶ δεσμῶ.

χαλκῆφ δ' ἐν κεράμφῳ δέδετο τρισκαίδεκα μῆνας.
 καὶ νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυνῇ, περικαλλῆς Ἡερίβοια,
 Ἑρμέα ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρῃα 390
 ἤδη τειρόμενον, χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.
 τλῇ δ' Ἦρῃ, ὅτε μιν κρατερὸς παῖς Ἀμφιτρώωνος
 δεξιτερὸν κατὰ μαζὸν οἷστῳ τριγλώχινι
 βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.
 τλῇ δ' Ἀΐδης ἐν τοῖσι πελώριος ὤκυν οἷστον, 395
 εὔτε μιν ωὗτὸς ἀνὴρ, υἱὸς Διὸς αἰγίοχοιο,
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνῃσιν ἔδωκεν.
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἄχεων, ὀδύνῃσι πεπαρμένος· αὐτὰρ οἷστος
 ὦμφ ἐνι στιβαρῷ ἠλήλατο, κῆδε δὲ θυμόν. 400
 τῷ δ' ἐπὶ Παιήων ὀδυνήφата φάρμακα πάσσων
 ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
 σχέτλιος, ὄβριμοεργὸς, ὃς οὐκ ὄθετ' αἷσυλα ῥέζων,
 ὃς τόξοισιν ἔκηδε θεοὺς, οἳ Ὀλυμπον ἔχουσιν.
 σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 405
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδεὸς υἱὸς,
 ὅττι μάλ' οὐ δηναῖος ὃς ἀθανάτοισι μάχεται,
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν
 ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος.
 τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστιν, 410
 φραζέσθω μὴ τίς οἱ ἀμείνων σείῳ μάχεται,
 μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστήνη,
 ἐξ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρῃ,
 κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
 ἰφθίμῳ ἄλοχος Διομήδεος ἱπποδάμοιο." 415
 Ἦ ῥα καὶ ἀμφοτέρῃσιν ἀπ' ἰχῶ χειρὸς ὁμόργυν·
 ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.
 αἰ δ' αὐτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἦρῃ

κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.

420 τοῖσι δὲ μύθων ἤρχε θεὰ γλαυκῶπις Ἀθήνη

“Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, ὅττι κεν εἴπω,
ἦ μάλα δὴ τινα Κύπρις Ἀχαιϊάδων ἀνείσα
Τρῶσιν ἅμα σπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησεν,
τῶν τινὰ καρρέζουσα Ἀχαιϊάδων εὐπέπλων

425 πρὸς χρυσέῃ περόνῃ καταμύξατο χεῖρα ἀραιήν.”

ᾧ φάτο, μείδισεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
καὶ ῥα καλεσσάμενος προσέφη χρυσέῃν Ἀφροδίτην

“Οὐ τοι, τέκνον ἐμὸν, δέδοται πολεμῆϊα ἔργα,
ἀλλὰ σὺ γ' ἡμερόεντα μετέρχεο ἔργα γάμοιο,

430 ταῦτα δ' Ἀρηϊοῦ καὶ Ἀθήνῃ πάντα μελήσει.”

ᾧ οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
Αἰνεΐα δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,
γινώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἔετο δ' αἰεὶ

435 Αἰνεΐαν κτείνειν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.

τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,
τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων

440 “Φράζεο, Τυδεΐδῃ, καὶ χάζεο, μηδὲ θεοῖσιν
ἴσ' ἔθελε φρονέειν, ἐπεὶ οὐποτε φῦλον ὁμοῖον
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.”

ᾧ φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
μῆνιν ἀλευάμενος ἐκατηβόλου Ἀπόλλωνος.

445 Αἰνεΐαν δ' ἀπάτερθεν ὁμίλου δῆκεν Ἀπόλλων

Περγάμφῃ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο·
ἦτοι τὸν Λητώ τε καὶ Ἀρτεμις ἰοχέαιρα
ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινό τε.
αὐτὰρ ὁ εἰδῶλον τεύξ' ἀργυρότοξος Ἀπόλλων

45) αὐτῷ τ' Αἰνεΐα ἵκελον καὶ τεύχεσι τοῖον,

ἀμφὶ δ' ἄρ' εἰδῶλφ Τρῶες καὶ δῖοι Ἀχαιοὶ

δῆρουν ἀλλήλων ἀμφὶ στήθεσσι βοεΐας

ἀσπίδας εὐκύκλους λαισηΐά τε πτερόεντα.

δὴ τότε θοῦρον Ἄρῃα προσηΐδα Φοῖβος Ἀπόλλων

“ Ἄρες Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλήτα, 455

οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθὼν,

Τυδεΐδην, δς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο ;

Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,

αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.”

Ἦς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγὰμφ ἄκρῃ, 460

Τρωὰς δὲ στίχας οὖλος Ἄρης ὥτρυνε μετελθὼν,

εἰδόμενος Ἀκάμαντι θοῷ ἡγήτορι Θρηκῶν •

υἱάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν

“ ὦ υἱεῖς Πριάμοιο, διοτρεφέος βασιλῆος,

ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς ; 465

ἢ εἰσόκεν ἀμφὶ πύλης εὐποιοιτῆσι μάχωνται ;

κεῖται ἀνὴρ ὄντ' ἴσον ἐτίομεν Ἑκτορι δῖφ,

Αἰνεΐας, υἱὸς μεγαλήτορος Ἀγχίσαιο.

ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἐταῖρον.”

Ἦς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 470

ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἑκτορα δῖον

“ Ἑκτορ, πῇ δὴ τοι μένος οἴχεται, δ πρὶν ἔχεςκες ;

φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἡδ' ἐπικούρων

οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν.

τῶν νῦν οὔτιν' ἐγὼ ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475

ἀλλὰ καταπτώσσουσι, κύνες ὥς ἀμφὶ λέοντα •

ἡμεῖς δ' αὖ μαχόμεσθ', οἷπερ τ' ἐπίκουροι ἔνευμεν.

καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἤκω •

τηλοῦ γὰρ Λυκίῃ, Ξάνθφ ἔπι δινήεντι,

ἔνθ' ἄλοχόν τε φίλῃν ἔλιπον καὶ νήπιον υἱόν, 480

καὶ δὲ κτήματα πολλὰ, τάτ' ἔλδεται ὅς κ' ἐπιδευῆς.

ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς

ἀνδρὶ μαχήσασθαι· ἀτὰρ οὔτι μοι ἐνθάδε τοῖον
οἶόν κ' ἤε φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν·

- 485 τὴν δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις
λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρεσσιν.
μή πως, ὥς ἀψῖσι λίνου ἀλόντε πανάγρου,
ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·
οἱ δὲ τάχ' ἐκπέρσουσ' εὐναιομένην πόλιν ὑμήν.
490 σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ,
ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων
νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπὴν."

ᾧ φάτο Σαρπηδῶν, δάκε δὲ φρένας Ἴκτορι
μῦθος.

- αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
495 πᾶλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὄχρετο πάντη,
ὀτρύνων μαχήσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.
ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἁλῶας
500 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ
κρίνη ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας·
αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὧς τότε Ἀχαιοὶ
λευκοὶ ὑπερθε γέγοντο κονισάλφ, ὅν ῥα δι' αὐτῶν
οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
505 ἅψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες·
οἱ δὲ μένος χειρῶν ἰθὺς φέρον· ἀμφὶ δὲ νύκτα
δοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων,
πάντοσ' ἐποικόμενος· τοῦ δ' ἐκράλαινεν ἐφετμὰς
Φοίβου Ἀπόλλωνος χρυσαόρου, ὅς μιν ἀνώγει
510 Τρωσὶν θυμὸν ἐγείρει, ἐπεὶ ἶδε Παλλὰδ' Ἀθήνην
οἰχομένην· ἡ γάρ ῥα πέλειν Δαναοῖσιν ἀρηγῶν.

Αὐτὸς δ' Αἰνείαν μάλα πίονος ἐξ ἀδύτοιο
ἤκε, καὶ ἐν στήθεσσι μένος βύλε ποιμένι λαῶν.

Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα 515
καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὔτι.
οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν
Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμανῖα.

Τοὺς δ' Αἴαντε δύνω καὶ Ὀδυσσεὺς καὶ Διομήδης
ᾧτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520
οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἅστε Κρονίων
νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
ἀτρέμας, ὃφρ' εὐδῇσι μένος Βορέας καὶ ἄλλων
ζαχρηῶν ἀνέμων, οἷτε νέφεα σκιάοντα 525
πνοιῇσιν λυγυρῇσι διασκιδνᾷσιν ἀέντες·
ὥς Δαναοὶ Τρώας μένον ἔμπεδον οὐδ' ἐφέβοντο.
Ἄτρεΐδης δ' ἂν ὄμιλον ἐφοῖτα πολλὰ κελεύων·

“ὦ φίλοι, ἀνέρες ἔστε καὶ ἀλκιμον ἦτορ ἔλεσθε,
ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας. 530
αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται·
φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”

Ἦ καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
Αἰνείω ἔταρον μεγαθύμου, Δηϊκόωντα
Περγασίδην, ὃν Τρώες ὁμῶς Πριάμοιο τέκεσσιν 535
τίων, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.
τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
ἢ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἷσατο χαλκὸς,
νειαίρη δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσεν.
δοῦπήσεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540

Ἐνθ' αὐτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
υἱὲ Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε,
τῶν ῥα πατὴρ μὲν ἔναιεν εὐκτιμένη ἐνὶ Φηρῇ
ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
Ἀλφειοῦ, ὅστ' εὐρὺ ῥέει Πυλίων διὰ γαίης, 545

- δς τέκετ' Ὀρσίλοχον παλέεσσ' ἀνδρεσσιν αἶακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον,
 ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
 Κρήθων Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης.
 550 τὼ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
 τιμὴν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,
 ἀρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 οἷω τώγε λέοντε δύο ὄρεος κορυφῇσιν
 555 ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης·
 τὼ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἵφια μῆλα
 σταθμούςς ἀνθρώπων κερατίζετον, ὄφρα καὶ αὐτὰ
 ἀνδρῶν ἐν παλάμησι κατέκταθεν ὀξείῃ χαλκῷ·
 τοίῳ τὼ χεῖρεσσιν ὑπ' Αἰνείαιο δαμέντε
 560 καππεσέτην, ἐλάττησιν ἐοικότες ὑψηλῇσιν.
 Τὼ δὲ πεσόντ' ἐλέησεν ἀρηϊφίλος Μενέλαος,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷ,
 σείων ἐγχείην· τοῦ δ' ὤτρυνεν μένος Ἀρης,
 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.
 565 τὸν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,
 βῆ δὲ διὰ προμάχων· περὶ γὰρ δῖε ποιμένι λαῶν,
 μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.
 τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα
 ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·
 570 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν.
 Αἰνείας δ' οὐ μείνε, θοός περ ἔων πολεμιστῆς,
 ὡς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
 οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
 τὼ μὲν ἄρα δειλῷ βαλέτην ἐν χερσὶν ἐταίρων,
 575 αὐτῶ δὲ στρεφθέντε μετὰ πρῶτοισι μαχέσθην.
 Ἐνθα Πυλαιομένεα ἐλέτην ἀτάλαντον Ἀρηϊ
 ἀρχὸν Παφλαγόνων μεγαθύμων, ἀσπιστῶν·

τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
 ἑσταότ' ἔγχεϊ νύξε, κατὰ κληΐδα τυχήσας·
 Ἀντίλοχος δὲ Μύδωνα βάλ', ἥνιοχον θεράποντα, 580
 ἑσθλὸν Ἀτυμνιάδην — ὃ δ' ὑπέστρεφε μώνυχας ἵππους —
 χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν
 ἥνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.
 Ἀντίλοχος δ' ἄρ' ἐπαίξας ξίφει ἤλασε κόρσῃν·
 αὐτὰρ ὄγ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585
 κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμὸν τε καὶ ὤμους.
 δηθὰ μάλ' ἐστήκει — τύχε γάρ ῥ' ἀμάθοιο βαθείης —
 ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλον ἐν κονίῃσιν.
 τοὺς δ' ἴμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλασ' Ἀχαιῶν.

Τοὺς δ' Ἔκτωρ ἐνόησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐτοὺς
 κεκληγώς· ἅμα δὲ Τρώων εἶποντο φύλαγγες 591
 καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι Ἐννώ,
 ἥ μὲν ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτήτος,
 Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,
 φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἔκτορος, ἄλλοτ' ὀπισθεν. 595

Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.
 ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήνῃ ἐπ' ὠκυρόφῳ ποταμῷ ἄλαδε προρέοντι,
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
 ὥς τότε Τυδείδης ἀνεχάζετο, εἶπέ τε λαῷ 600

“ὦ φίλοι, οἷον δὴ θανμάζομεν Ἔκτορα δῖον
 αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
 τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λουγὸν ἀμύνει·
 καὶ νῦν οἱ πάρα κείνος Ἄρης βροτῷ ἀνδρὶ ἐοικώς.
 ἀλλὰ πρὸς Τρώας τετραμμένοι αἰὲν ὀπίσσω 605
 εἴκετε, μῆδὲ θεοὺς μενεαινέμεν ἱφὶ μάχεσθαι.”

Ὡς ἄρ' ἔφη, Τρώες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
 ἔνθ' Ἔκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
 εἷν ἐνὶ δίφρῳ ἑόντε, Μενέσθην Ἀγχιάλόν τε.

- 610 Τὼ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας·
 στῆ δὲ μίλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βύλεν Ἀμφιον, Σελάγου υἱὸν, ὃς ῥ' ἐνὶ Παισῶ
 ναῖε πολυκτῆμων πολυλήϊος· ἀλλὰ ἑ μοῖρα
 ἦγ' ἐπικουρήσοντα μετὰ Πριάμῳ τε καὶ υἱας.
- 615 τὸν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας,
 νειαίρῃ δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,
 δούπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
 τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν
 ὀξέα, παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
- 620 αὐτὰρ ὁ λάξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος
 ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα ὀνήσατο τεύχεα καλὰ
 ὥμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
 δεῖσε δ' ὄγ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
 οἳ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
- 625 οἳ ἑ, μέγαν περ ἔοντα καὶ ἰφθιμον καὶ ἀγαυὸν,
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.
 Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 Τληπόλεμον δ' Ἡρακλείδην, ἧν τε μέγαν τε,
 ὥρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
- 630 οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 υἱὸς δ' υἱωνός τε Διὸς νεφεληγερέταο,
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν
 “Σαρπηδὸν, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθάδ' ἔοντι μάχης ἀδαήμονι φωτί;
- 635 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιοχοιο
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων,
 ἀλλ' οἷόν τινά φασι βίην Ἡρακλεΐην
 εἶναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα·
- 640 ὃς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Λαομέδοντος
 ἕξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν

Ἴλιου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγνιάς·
 σοὶ δὲ κακὸς μὲν θυμὸς, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν ὀτομαὶ ἄλκαρ ἔσεσθαι
 ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι, 645
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀἶδαο περήσειν."

Τὸν δ' αὖ Σαρπηδὼν, Λυκίων ἀγὸς, ἀντίον ἠΐδα
 " Τληπόλεμ', ἦτοι κείνος ἀπώλεσεν Ἴλιον ἱρήν
 ἀνέρος ἀφραδίῃσιν ἀγανοῦ Λαομέδοντος,
 ὃς ῥά μιν εὖ ἔρξαντα πακῶ ἠνίπαπε μύθῳ, 650
 οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθεν.
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα
 εὐχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀΐδι κλυτοπόλῳ."

ὧς φάτο Σαρπηδὼν, ὃ δ' ἀνέσχετο μείλινον ἔγχος 655
 Τληπόλεμος. καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ
 ἐκ χειρῶν ἦϊξαν· ὃ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδὼν, αἰχμὴ δὲ διαμπερές ἦλθ' ἀλεγεινή·
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυνεν.
 Τληπόλεμος δ' ἄρα μῆρὸν ἀριστερὸν ἔγχει μακρῶ 660
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,
 ὅστέφ' ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λαιγὸν ἄμυνεν.

Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα διὸι ἐταῖροι
 ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν
 ἐλκόμενον. τὸ μὲν οὔτις ἐπεφράσατ' οὐδ' ἐνόησεν, 665
 μῆροῦ ἐξερύσαι δόρυ μείλινον, ὅφρ' ἐπιβαίῃ,
 σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.

Τληπόλεμον δ' ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ
 ἐξέφερον πολέμοιο· νόησε δὲ διὸς Ὀδυσσεὺς
 τλήμονα θυμὸν ἔχων, μαίμησε δὲ οἱ φίλον ἦτορ· 670
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ἢ προτέρῳ Διὸς υἱὸν ἐρυγδούποιο διώκοι,
 ἢ ὅγε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.

- οὐδ' ἄρ' Ὀδυσσῇ μεγαλήτορι μόρσιμον ἦεν
 675 ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξείῃ χαλκῷ·
 τῷ ῥα κατὰ πληθύν Λυκίων τράπε θυμὸν Ἀθήνη.
 ἔνθ' ὅγε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε
 Ἀλκανδρόν δ' Ἀλίον τε Νοήμονά τε Πρύτανίν τε.
 καί νύ κ' ἔτι πλέονας Λυκίων κτάνε διὸς Ὀδυσσεύς,
 680 εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἔκτωρ.
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
 δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
 Σαρπηδῶν, Διὸς υἱὸς, ἔπος δ' ὀλοφυδνὸν ἔειπεν·
 “Πριαμίδα, μὴ δὴ με ἔλωρ Δαναοῖσιν ἑάσῃς
 685 κείσθαι, ἀλλ' ἐπάμυνον. ἔπειτά με καὶ λίποι αἰὼν
 ἐν πύλῃ ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε
 νοστήσας οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
 εὐφρανέειν ἄλοχόν τε φίλῃν καὶ νήπιον υἱόν.”
 ὣς φάτο, τὸν δ' οὔτι προσέφη κορυθαίολος Ἔκ-
 τωρ,
 690 ἀλλὰ παρήϊξεν, λελητημένος ὄφρα τάχιστα
 ᾧσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα διόι ἑταῖροι
 εἶσαν ὑπ' αἰγίοχοιο Διὸς περικαλλεῖ φηγῷ·
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε
 695 ἴφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἑταῖρος.
 τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς·
 αὐτὶς δ' ἀμπνύνθη, περὶ δὲ πνοιῇ Βορέας
 ζώγρει ἐπιπνεύουσα κακῶς κεκαφηότα θυμόν.
 Ἀργεῖοι δ' ὑπ' Ἀρηῇ καὶ Ἔκτορι χαλκοκορυστῇ
 700 οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν
 οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
 χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἀρηά.
 ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
 Ἔκτωρ τε Πριάμοιο παῖς καὶ χάλκεος Ἀρης;

ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην, 705
 Τρήχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
 Οἰνοπίδην δ' Ἐλεον καὶ Ὀρέσβιον αἰολομήτρην,
 ὃς ῥ' ἐν Ἰλῇ ναέσκε μέγα πλούτοιο μεμηλώς,
 λίμνη κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
 ναῖον Βοιωτοὶ, μάλα πῖονα δῆμον ἔχοντες. 710

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα

“ὦ πόποι, αἰγίοχοιο Διὸς τέκος, Ἀτρυτώνη, 715
 ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάφ,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἄρηα.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα Δούριδος ἀλκῆς.”

ὣς ἔφατ', οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη. 720
 ἦ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
 Ἥρη, πρέσβα θεὰ, θυγάτηρ μέγαλοιο Κρόνιο·
 Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
 χάλκεα ὀκτάκνημα, σιδηρέφ' ἄξονι ἀμφίς.
 τῶν ἦτοι χρυσέῃ ἵτις ἄφθιτος, αὐτὰρ ὑπερθεν
 χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι· 725
 πλήμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν.
 δίφρος δὲ χρυσεῖσι καὶ ἀργυρέοισιν ἱμάσιν
 ἐντέταται, δοιαί δὲ περίδρομοι ἄντυγές εἰσιν.
 τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα 730
 κάλ' ἔβαλε, χρύσει'· ὑπὸ δὲ ζυγὸν ἥγαγεν Ἥρη
 ἵππους ὠκύποδας, μεμανῆ' ἔριδος καὶ αὐτῆς.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγίοχοιο,
 πέπλον μὲν κατέχευεν ἑαυτὸν πατὴρ ἐπ' οὐδαι,
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν· 735
 ἦ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο

- τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυνέοντα.
 αὐφὶ δ' ὤμοισιν βύλετ' αἰγίδα θυσσανόεσσαν,
 δεινὴν, ἣν πέρι μὲν πάντη φόβος ἑστεφάνωται,
 740 ἐν δ' Ἑρῆς, ἐν δ' Ἀλκῆ, ἐν δὲ κρυόεσσα Ἰωκῆ,
 ἐν δέ τε Γοργεῖη κεφαλῇ δεινοῖο πελώρου,
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον,
 χρυσεῖην, ἑκατὸν πολλῶν πρυλέεσσ' ἀραρυῖαν.
 745 ἐς δ' ὄχρεα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.
 "Ἡρῆ δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὀραιοί,
 750 τῆς ἐπιτέτραπται μέγας οὐρανόσ Οὐλυμπός τε,
 ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἥδ' ἐπιθεῖναι.
 τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους.
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοιο.
 755 ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἡρῆ
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπεν
 "Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρει τάδε καρτερὰ ἔργα,
 ὅσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ ἔκηλοι
 760 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων,
 ἄφρονα τοῦτον ἀνέντες, ὃς οὔτινα οἶδε θέμιστα;
 Ζεῦ πάτερ, ἡ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρηα
 λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδίδωμαι;"
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς
 765 "ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην,
 ἡ ἔ μάλιστ' εἴωθε κακῆς ὀδύνῃσι πελάζειν."
 Ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἡρῆ,
 μάστιξεν δ' ἵππους· τῷ δ' οὐκ ἄκουτε πέτεσθην

μεσσηγὺς γαίης τε καὶ οὐρανοῦ ὑστερόεντος.
 ὅσσον δ' ἡεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770
 ἦμενος ἐν σκοπιῇ, λεύσσω· ἐπὶ οἶνοπα πόντον,
 τόσσον ἐπιθρώσκουσι θεῶν ὑψηλῆες ἵπποι.
 ἀλλ' ὅτε δὴ Τροίην ἱξον ποταμῷ τε ῥέοντε,
 ἦχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
 ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη 775
 λύσας' ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευεν·
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἰ δὲ βάτην, τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,
 ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῖαι.
 ἀλλ' ὅτε δὴ ῥ' ἱκανον ὅθι πλεῖστοι καὶ ἄριστοι 780
 ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
 εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
 ἢ συσι κάπροισιν, τῶντε σθένης οὐκ ἀλαπαδνόν,
 ἔνθα σταῶς ἦυσε θεὰ λευκώλενος Ἥρη,
 Στέντορι εἰσαμένη μεγαλήτορι, χαλκεοφώνη, 785
 ὅς τόσον αὐδήσασχ' ὅσον ἄλλοι πεντήκοντα

“Αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
 οὐδέποτε Τρῶες πρὸ πυλάων Δαρδανιάων
 οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790
 νῦν δὲ ἐκάς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται.”

ὧς εἰποῦς ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
 Τυδεΐδῃ δ' ἐπόρουσε θεὰ, γλαυκῶπις Ἀθήνη·
 εὔρε δὲ τόνγε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
 ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰφ· 795
 ἰδρῶς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
 ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
 ἂν δ' ἰσχων τελαμῶνα κελαινεφὲς αἶμ' ἀπομόργνυ.
 ἱππέϊον δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε

“Ἡ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς. 900

- Τυδεύς τοι μικρὸς μὲν ἦν δέμας, ἀλλὰ μαχητής.
 καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον
 οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
 ἄγγελος ἐς Θήβας, πολέας μετὰ Καδμείωνας·
 805 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον·
 αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
 [ῥηϊδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].
 σοὶ δ' ἦτοι μὲν ἐγὼ παρὰ Δ' ἴσταμαι ἡδὲ φυλάσσω,
 810 καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι·
 ἀλλὰ σευ ἢ κάματος πολυᾶϊξ γυῖα δέδουκεν,
 ἢ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύγ' ἔπειτα
 Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνείδαο.”
 Τὴν δ' ἀπαμειβόμενος προσέφη κρατερός Διομήδης
 815 “γινώσκω σε, θεὰ, θύγατερ Διὸς αἰγιόχοιο·
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας.
 οὐ μ' εἷας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 820 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
 ἔλθῃσ' ἐς πόλεμον, τήνγ' οὐτάμεν ὀξεί χαλκῷ.
 τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι ἡδὲ καὶ ἄλλους
 Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 γιννώσκω γὰρ Ἄρῃα μάχην ἀνὰ κοιρανέοντα.”
 825 Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη
 “Τυδεῖδῃ Διομήδεσ, ἐμῷ κεχαρισμένε θυμῷ,
 μήτε σύγ' Ἄρῃα τότε δεῖδιθι μήτε τιν' ἄλλον
 ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι.
 ἀλλ' ἄγ' ἐπ' Ἀρῇ πρώτῳ ἔχε μώνυχας ἵππους,
 830 τύψον δὲ σχεδὴν μηδ' ἄξιο θοῦρον Ἄρῃα
 τοῦτον μαινόμενον, τυκτὸν κακὸν, ἄλλοπρόσαλλον,
 ὃς πρώην μὲν ἐμοί τε καὶ Ἡρῇ στεῦτ' ἀγορεύων

Τρῳσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξιν,
νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται.”

Ὡς φαμένη Σθένελον μὲν ἀφ’ ἵππων ὥσε χαμᾶζε, 835
χειρὶ πάλιν ἐρύσασ· ὁ δ’ ἄρ’ ἐμπαπέως ἀπόρουσεν.

ἡ δ’ ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον
ἐμμεμανῖα θεά· μέγα δ’ ἔβραχε φήγινος ἄξων
βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ’ ἄριστον.
λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη. 840

αὐτίκα ἐπ’ Ἀρηὶ πρώτῳ ἔχε μώνυχας ἵππους,
ἦτοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
Αἰτωλῶν ὄχ’ ἄριστον, Ὀχησίῳ ἀγλαὸν υἷον·
τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
δὴν Ἀἶδος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρης. 845

Ὡς δὲ ἶδε βροτολογὸς Ἀρης Διομήδεα δῖον,
ἦτοι ὁ μὲν Περίφαντα πελώριον αὐτόθ’ ἔασεν
κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυντο θυμὸν,
αὐτὰρ ὁ βῆ ῥ’ ἰθὺς Διομήδεος ἵπποδάμοιο.

οἱ δ’ ὅτε δὴ σχεδὸν ἴσαν ἐπ’ ἀλλήλοισιν ἰόντες, 850
πρόσθεν Ἀρης ὠρέξαθ’ ὑπὲρ ζυγὸν ἡνία θ’ ἵππων
ἔγχεϊ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·

καὶ τότε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
ᾤσεν ὑπὲρ δίφροιο ἐτώσιον αἰχθῆναι.

δεύτερος αὖθ’ ὠρμάτο βοὴν ἀγαθὸς Διομήδης 855
ἔγχεϊ χαλκείῳ· ἐπέεισε δὲ Παλλὰς Ἀθήνη
νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μήτρην·

τῇ ῥά μιν οὔτα τυχῶν, διὰ δὲ χροά καλὸν ἔδαψεν,
ἐκ δὲ δόρυ σπάσεν αὖτις· ὁ δ’ ἔβραχε χάλκεος Ἀρης,
ὅσσον τ’ ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860

ἄνερες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἀρης.
τοὺς δ’ ἄρ’ ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳᾶς τε
δείσαντας· τόσον ἔβραχ’ Ἀρης ἄτος πολέμοιο.

Οἷη δ’ ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ

- 865 *καύματος ἔξ ἀνέμοιο δυσσαέος ὀρνυμένιο,
τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἄρης
φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
καρπαλίμως δ' ἵκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,
πὰρ δὲ Διὶ Κρονίῳνι καθέζετο θυμὸν ἀχεύων,*
- 870 *δεῖξεν δ' ἄμβροτον αἶμα καταρρέον ἔξ ὠτειλῆς,
καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα
“Ζεῦ πάτερ, οὐ νεμεσίξῃ ὄρων τάδε καρτερὰ ἔργα ;
αἰεὶ τοι ῥόγιστα θεοὶ τετληότες εἰμὲν
ἀλλήλων ἰότητι, χάριν δ' ἄνδρεσσι φέροντες.*
- 875 *σοὶ πάντες μαχόμεσθα · σὺ γὰρ τέκες ἄφρονα κούρην,
οὐλομένην, ἣτ' αἰὲν ἀήσυλα ἔργα μέμνην.
ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς ἔν' Ὀλύμπῳ,
σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος ·
ταύτην δ' οὐτ' ἔπει προτιβάλλεαι οὔτε τι ἔργῳ,*
- 880 *ἀλλ' ἀνιείς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' ἀτδῆλον ·
ἢ νῦν Τυδέος υἱὸν, ὑπερφίαλον Διομήδεα,
μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσιν.
Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος ·*
- 885 *ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες · ἦ τέ κε δηρὸν
αὐτοῦ πῆματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,
ἦ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῆσιν.”*
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς
“μή τί μοι, ἄλλοπρόσαλλε, παρεζόμενος μινύριζε.
890 *ἔχθιστος δέ μοι ἔσσι θεῶν οἱ Ὀλυμπον ἔχουσιν ·
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
μητρός τοι μένος ἔστιν ἀάσχετον, οὐκ ἐπιεικτὸν,
Ἥρης · τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.
τῷ σ' ὁτῶ κείνης τάδε πᾶσχειν ἐννεσίησιν.*
- 895 *ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγέ ἔχοντα ·
ἐκ γὰρ ἐμεῦ γένος ἔσσι, ἐμοὶ δέ σε γείνατο μήτηρ.*

εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ὦδ' αἰδήλος,
καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανίωνων."

ᾧ Ως φάτο, καὶ Παιήν' ἀνώγειν ἰήσασθαι.

τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσω 900

ἠκέσατ' · οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.

ὥς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν

ὑγρὸν ἐόν, μάλα δ' ὦκα περιστρέφεται κυκώοντι,

ὥς ἄρα καρπαλίμως ἰήσατο Διούρον Ἄρηα.

τὸν δ' Ἡβη λούσεν, χαρίεντα δὲ εἴματα ἔσσειν · 906

παρ δὲ Διὶ Κρονίωνι καθέζετο κύδει γαίῳν.

Αἰ δ' αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο,

Ἥρη τ' Ἀργεΐη καὶ Ἀλαλκομενῆς Ἀθήνη,

παύσασαι βροτολογιὸν Ἄρην ἀνδροκτασιάνων.

ΙΛΙΑΔΟΣ Ζ.

Ἑκτορος καὶ Ἀνδρομάχης ὁμιλία.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή ·

πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσε μάχη πεδίοιο,

ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,

μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν, 5

Τρώων ῥήξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,

ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,

υἱὸν Εὐσσώρου, Ἀκάμαντ' ἦν τε μέγαν τε.

τόν ῥ' ἔβαλε πρῶτος κύρυθος φύλον ἵπποδασειῆς,

ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 10

αἰχμὴ χαλκείῃ · τὸν δὲ σκότος ὄσσε κάλυψεν.

- Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
 Τευθρανίδην, δς ἔναιεν εὐκτιμένη ἐν Ἀρίσβῃ
 ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν.
- 15 πάντας γὰρ φιλέεσκεν ὁδῶ ἐπὶ οἰκία ναίων.
 ἀλλὰ οἱ οὔτις τῶνγε τότ' ἤρκεσε λυγρὸν ὄλεθρον
 πρόσθεν ὑπαντιίσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
 αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τόθ' ἵππων
 ἔσκεν ὑψηνίοχος· τῷ δ' ἄμφω γαίαν ἐδύτην.
- 20 Δῆρσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξεν·
 βῆ δέ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφῃ
 νηῆς Ἀβαρβαρέῃ τέκ' ἀμύμονι Βουκολίωφι.
 Βουκολίων δ' ἦν υἱὸς ἀγανοῦ Λαομέδοντος,
 πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ·
- 25 ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ,
 ἥ δ' ὑποκυσαμένη διδυμάουε γείνατο παῖδε.
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
 Μηκιστηϊάδης καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
 Ἀστυάalon δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης
- 30 Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν
 ἔγχεϊ χαλκείῳ, Τεύκρος δ' Ἀρετάονα δῖον.
 Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ
 Νεστορίδης, Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·
 ναῖε δὲ Σατνιόεντος εὐρρείταιο παρ' ὄχθας
- 35 Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἥρως
 φεύγοντ'· Εὐρύπυλος δὲ Μελίνθιον ἐξενάριξεν.
 Ἀδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
 ζῶν ἔλ'· ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίοιο,
 ὄξω ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
- 40 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην
 πρὸς πόλιν, ἥπερ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
 αὐτὸς δ' ἐκ δίφρῳ παρὰ τροχὸν ἐξεκυλίσθη
 πρηνῆς ἐν κονίῃσιν ἐπὶ στόμα. παρ δέ οἱ ἔστη

- Ἄτρεΐδης Μενέλαος, ἔχων δολιχόσκιον ἔγχος.
 Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων· 45
 “ Ζῶγρει, Ἄτρεός υἱέ, σὺ δ' ἄξια δέξαι ἅποινα.
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,
 χαλκὸς τε χρυσὸς τε πολύκμητός τε σίδηρος,
 τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἅποινα,
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 50
 Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν.
 καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 δώσειν ὃ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
 ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ἤυδα·
 “ ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως 55
 ἀνδρῶν; ἢ σοὶ ἄριστα πεποιήται κατὰ οἶκον
 πρὸς Τρώων. τῶν μήτις ὑπεκφύγοι αἰπὺν ὄλεθρον
 χεῖράς θ' ἡμετέρας, μηδ' ὄντινα γαστέρι μήτηρ
 κοῦρον ἔοντα φέροι, μηδ' ὃς φύγοι, ἀλλ' ἅμα πάντες
 Ἰλίου ἑξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.” 60
 Ὡς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρωσ,
 αἵσιμα παρειπών· ὁ δ' ἀπὸ ἔθεν ὥσατο χειρὶ
 ἥρῳ Ἄδρηστον. τὸν δὲ κρείων Ἀγαμέμνων
 οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δὲ
 λαξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος. 65
 Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὔσας
 “ ὦ φίλοι, ἥρωες Δαναοὶ, θεράποντες Ἄρῃος,
 μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν
 μιμνέτω, ὥς κεν πλεῖστα φέρων ἐπὶ νῆας ἵκηται,
 ἀλλ' ἄνδρας κτεινῶμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι 70
 νεκροὺς ἅμ πεδίου σιλήσετε τεθνηῶτας.”
 Ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
 ἔνθα κεν αὐτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἰλιον εἰσανέβησαν, ἀναλκείῃσι δαμέντες,
 εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἑκτορι εἶπε παραστάς 75

Πριαμίδης Ἑλενος, οἰωνοπόλων ὃχ' ἄριστος,

- “ Αἰνεῖά τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαι τε φρονέειν τε,
 80 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκύκετε πρὸ πυλάων
 πάντῃ ἐποιχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δηλοῖσι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φύλαγγας ἐποτρύνητον ἀπύσας,
 ἡμεῖς μὲν Δανοῖσι μαχησόμεθ' αὐθι μένοντες,
 85 καὶ μῖλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει·
 Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα
 μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
 νηὸν Ἀθηναίης γλαυκῶπιδος ἐν πόλει ἄκρῃ,
 οἷξασα κληῖδι Δύρας ἱεροῖο δόμοιο,
 90 πέπλον, ὃ οἱ δοκέει χαριέστατος ἠδὲ μέγιστος
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτῇ,
 δεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡὔκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
 ἦνις, ἡκέστας, ἱερευσέμεν, αἷ κ' ἐλεήσῃ
 95 ἄστνυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἷ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἱρῆς
 ἄγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο,
 δν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
 οὐδ' Ἀχιλλεὺς ποθ' ὠδέ γ' ἐδεΐδιμεν, ὄρχαμον ἀνδρῶν,
 100 ὃν πέρ φασι θεᾶς ἕξ ἔμμεναι· ἀλλ' ὅδε λίην
 μαίνεται, οὐδέ τίς οἱ δύνатаι μένος ἰσοφαρίζειν.”
 Ὡς ἔφαθ', Ἑκτωρ δ' οὔτι κασιγνήτῳ ἀπίθησεν.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πᾶλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντῃ,
 105 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,

φάν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὥς ἐλέλιχθεν.
"Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας 110

"Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
ἄνερες ἔστε, φίλοι, μνήσασθε δὲ Δούριδος ἀλκῆς,
ὄφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον, ἥδὲ γέρουσιν
εἴπω βουλευτῇσι καὶ ἡμετέρης ἀλόχοισιν
δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας." 115

ᾧς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ·
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
ἄντυξ, ἣ πυμάτη θένει ἀσπίδος ὀμφαλοέσσης.

Γλαῦκος δ' Ἴππολόχοιο πάϊς καὶ Τυδέος υἱὸς
ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης

"Τίς δὲ σύ ἐσσι, φέριστε, καταθυγητῶν ἀνθρώπων;
οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἐνὶ κυδιανείρῃ
τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125
σῶ θάρσει, ὅτ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώσων.

εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.
οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς, κρατερὸς Λυκόοργος, 130
δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν,

ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
σεῦε κατ' ἡγάθειον Νυσῆϊον· αἱ δ' ἅμα πᾶσαι
θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
θρινόμεναι βουπλήγι. Διώνυσος δὲ φοβηθεὶς 135

δύσεθ' ἄλως κατὰ κύμα, Θέτις δ' ὑπεδέξατο κόλπῳ
δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή.
τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶοντες,
καὶ μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν

- 140 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
εἰ δέ τις ἔσσι βρωτῶν, οἳ ἀρούρης καρπὸν ἔδουσιν,
ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηται."
Τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός
- 145 "Τυδείδῃ μεγάλθυμε, τίη γενεὴν ἐρεεῖνεις;
οἷη περ φύλλων γενεὴ, τοίῃ δέ καὶ ἀνδρῶν.
φύλλα τὰ μὲν τ' αἶεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
τηλεθώσασα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
ὥς ἀνδρῶν γενεὴ ἢ μὲν φύει, ἢ δ' ἀπολήγει.
- 150 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὅφρ' εὖ εἰδῆς
ἡμετέρην γενεὴν, πολλοὶ δέ μιν ἄνδρες ἴσασιν·
ἔστι πόλις Ἐφύρη μυχῶ Ἀργεὸς ἵπποβότοιο,
ἐνθα δὲ Σίσυφος ἔσκεν, δὲ κέρδιστος γένετ' ἀνδρῶν,
Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
- 155 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην.
τῷ δὲ θεοὶ κάλλος τε καὶ ἡνορέην ἐρατεινὴν
ᾠπασαν. αὐτὰρ οἱ Προῖτος κακὰ μήσατο θυμῷ,
ὅς ῥ' ἐκ δήμου ἔλασσε, ἐπεὶ πολὺ φέρτερος ἦεν,
'Αργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
- 160 τῷ δὲ γυνὴ Προῖτου ἐπεμήνατο, δι' Ἄντεια,
κρυπταδὴν φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὔτι
πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
ἢ δὲ ψευσαμένη Προῖτον βασιλῆα προσηύδα
' τεθναίης, ὦ Προῖτ', ἢ κάκτανε Βελλεροφόντην,
- 165 ὃς μ' ἐθελεν φιλότῃ μιγήμεναι οὐκ ἐβελούσῃ.
ὥς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσεν·
κτεῖναι μὲν ῥ' ἀλέεινε, σεβάσσατο γὰρ τόγῃ θυμῷ,
πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὄγε σήματα λυγρὰ,
γράφας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλὰ,
- 170 δεῖξαι δ' ἠνώγειν φ' πενθερῷ, ὅφρ' ἀπόλοιτο.
αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.

ἀλλ' ὅτε δὴ Λυκίην ἔξε Ξάνθον τε ρέοντα,
 προφρονέως μιν τίεν ἄναξ Λυκίης εὐρείης.
 ἐννήμαρ ξείνισσε καὶ ἐννέα βοῦς ἱέρευσεν ·
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥως, 175
 καὶ τότε μιν ἐρέεινε καὶ ἦτεε σῆμα ἰδέσθαι,
 ὅττι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.
 αὐτὰρ ἐπειδὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
 πεφνέμεν. ἥ δ' ἄρ' ἔην Δεῖον γένος οὐδ' ἀνθρώπων, 180
 πρόσθε Λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
 δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο.
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας.
 δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν ·
 καρτίστην δὴ τήνγε μάχην φάτο δύμεναι ἀνδρῶν. 185
 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινεν ·
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἴσε λόχον. τοὶ δ' οὔτι πάλιν οἰκόνδε νέοντο ·
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
 ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἑόντα,
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὄγε θυγατέρα ἦν,
 δῶκε δέ οἱ τιμῆς βασιληΐδος ἥμισυ πάσης ·
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
 καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο. 195
 ἥ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
 Ἴσανδρόν τε καὶ Ἰππόλοχον καὶ Λαοδάμειαν.
 Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς,
 ἥ δ' ἔτεκε ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
 ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200
 ἦτοι ὁ καὶ πεδίον τὸ Ἀλῆιον οἶος ἀλάτο,
 δν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.
 Ἴσανδρον δέ οἱ υἱὸν Ἀρης ἄτος πολέμοιο

- μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν,
 205 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα.
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημί γενέσθαι.
 πέμπτε δὲ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν,
 αἶεν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἀριστοὶ
 210 ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.
 ταύτης τοι γενεῆς τε καὶ αἵματος εὖχομαι εἶναι."
 ὣς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὰρ ὁ μειλιχίοισι προσηύδα ποιμένα λαῶν.
 215 "Ἡ ρά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός.
 Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 ξεῖνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἡματ' ἐρύξας.
 οἳ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά.
 Οἶνεὺς μὲν ζωστήρα δίδου φοίνικι φαεινὸν,
 220 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον,
 καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.
 Τυδεά δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἔοντα
 κάλλιψ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.
 τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἀργεῖ μέσσω
 225 εἰμὶ, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι.
 ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου.
 πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι,
 κτείνειν ὃν κε θεός γε πόρῃ καὶ ποσσὶ κιχέω,
 πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ, ἐναιρέμεν ὃν κε δύνηαι.
 230 τεύχεα δ' ἀλλήλοις ἐπαμείψομεν, ὄφρα καὶ οἶδε
 γνῶσιν, ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι."
 ὣς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,
 χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
 ἐνθ' αὖτε Γλαύκῳ Κρονίδῃς φρένας ἐξέλετο Ζεὺς,
 235 ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμβιβεν

χρύσεα χαλκείων, ἑκατόμβοι' ἐννεαβοίων.

Ἔκτωρ δ' ὥς Σκαιάς τε πύλας καὶ φηγὸν ἵκανε,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θέον ἥδ' Ὀδυσσεύς
εἰρόμεναι παῖδας τε κασιγνήτους τε ἕτας τε
καὶ πόσιας· ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει 240
πάσας ἐξείης· πολλῇσι δὲ κήδ' ἐφῆπτο.

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανε,
ξεστῆς αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ
πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245
κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν.
κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς
δώδεκ' ἔσαν τέγχοι θάλαμοι ξεστοῖο λίθοιο,
πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν. 250
ἐνθα οἱ ἠπιόδωρος ἐναντίῃ ἤλυθε μήτηρ
Λαοδίκη ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην,
ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν

“Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
ἦ μάλα δὴ τείρουσι δυσώνυμοι υἱες Ἀχαιῶν 255
μαρνάμενοι περὶ ἄστρ· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
ἀλλὰ μὲν, ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
ὥς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
πρῶτον, ἔπειτα δέ κ' αὐτὸς ὀνήσῃαι, αἶ κε πίησθα. 260
ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
ὥς τὴν κέκμηκας ἀμύνων σοῖσιν ἔτησιν.”

Τὴν δ' ἡμίβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ
“μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
μὴ μ' ἀπογνιώσῃς, μένεος δ' ἀλκῆς τε λύθωμαι· 265
χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον
ἄζομαι· οὐδέ πη ἔστι κελαINEΦΕΪ Κρονίων

- αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 270 ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς·
 πέπλον δ', ὅστις τοι χαριέστατος ἦδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἡῦκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ
 275 ἦνις, ἡκέστας, ἰερευσέμεν, αἱ κ' ἐλεήσῃ
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἱ κεν Τυδέος υἱὸν ἀπόσχη Ἴλιου ἱρῆς,
 ἄγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 280 ἔρχεο· ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσω,
 αἱ κ' ἐθέλῃσ' εἰπόντος ἀκούμεν. ὥς κέ οἱ αὖθι
 γαῖα χύνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
 εἰ κείνων γε ἴδοιμι κατελθόντ' Ἀϊδος εἴσω,
 285 φαίην κε φρέν' ἀτέρπου διζύος ἐκλεαθέσθαι.”
 Ὡς ἔφαθ', ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.
 αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηῶεντα,
 ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
 290 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς
 ἤγαγε Σιδονίηθεν, ἐπιπλῶς εὐρέα πόντον,
 τὴν ὁδόν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
 τῶν ἔν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
 ὃς κάλλιστος ἦν ποικίλμασιν ἠδὲ μέγιστος,
 295 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεάτος ἄλλων.
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.
 Αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
 τῇσι θύρας ὥϊξε Θεανὼ καλλιπάρῃος,
 Κισσηΐς, ἄλοχος Ἀντήνορος ἱπποδάμοιο·

τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέριαν. 300
 αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνη χεῖρας ἀνέσχον.
 ἡ δ' ἄρα πέπλον ἐλούσα Θεανῶ καλλιπάρητος
 ᾗκεν Ἀθηναίης ἐπὶ γούνασιν ἡυκόμοιο,
 εὐχομένη δ' ἡῤατο Διὸς κούρη μέγαλοιο

“Πότνι Ἀθηναίη, ἐρυσίπτολι, δῖα θεάων, 305
 ἄξιον δὲ ἔγχος Διομήδεος, ἡδὲ καὶ αὐτὸν
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δυοκαῖδεκα βούς ἐνὶ νηφί,
 ἦνις, ἡκέστας, ἱερεύσομεν, αἶ κ' ἐλεήσης
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.” 310

ὣς αἱ μὲν ῥ' εὔχοντο Διὸς κούρη μέγαλοιο,
 Ἔκτωρ δὲ πρὸς δῶματ' Ἀλεξάνδροιο βεβήκει
 καλὰ, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἱ τότε ἄριστοι
 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες, 315
 οἳ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν
 ἐγγύθι τε Πριάμοιο καὶ Ἔκτορος, ἐν πόλει ἄκρῃ.
 ἔνθ' Ἔκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θῆε πόρκης. 320

τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 ἄσπιδα καὶ θώρηκα καὶ ἀγκύλα τόξ' ἀφόωντα·
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῶῃσι γυναιξὶν
 ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.
 τὸν δ' Ἔκτωρ νεῖκεσσευ ἰδὼν αἰσχροῖς ἐπέεσσιν 325

“Δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ' ἐνθεο θυμῷ.
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος
 μαρνάμενοι· σέο δ' εἵνεκ' αὕτη τε πτόλεμός τε
 ἄστυ τόδ' ἀμφιδέδῃ· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,
 ὄντινά που μεθιέντα ἴδοις στρυγεροῦ πολέμοιο. 330
 ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηΐοιο θέρηται.”

- Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής
 “Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
 τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μευ ἄκουσον,
 335 οὔτοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι
 ἤμην ἐν θαλάμῳ, ἔβελον δ' ἄχρ' προτραπέσθαι.
 νῦν δέ με παρειποῦς ἄλοχος μαλακοῖς ἐπέεσσιν
 ὥρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
 λώϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
 340 ἀλλ' ἄγε νῦν ἐπιμεινον, Ἀρήϊα τεύχεα δύω·
 ἦ ἴθ', ἐγὼ δὲ μέτειμι· κίχῃσεται δέ σ' ὁτῶ.”
 Ὡς φάτο, τὸν δ' οὔτι προσέφη κορυθαίολος Ἐκτωρ·
 τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχλόισιν
 “Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυοέσσης,
 345 ὥς μ' ὄφελ' ἡματι τῷ ὅτε με πρῶτον τέκε μήτηρ
 οἴχεσθαι προφέρουσα κακῇ ἀνέμοιο θυέλλα
 εἰς ὅρος ἢ εἰς κύμα πολυφλοίσβοιο θαλάσσης,
 ἔνθα με κύμ' ἀπόερσε πάρος τύδε ἔργα γενέσθαι.
 αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραント,
 350 ἀνδρὸς ἔπειτ' ὄφελλον ἀμείνωνος εἶναι ἄκοιτις,
 ὃς ἤδη νέμεσιν τε καὶ αἵσχεα πόλλ' ἀνθρώπων.
 τούτῳ δ' οὔτ' ἄρ νῦν φρένες ἔμπεδοι οὔτ' ἄρ' ὀπίσσω
 ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι ὁτῶ.
 ἀλλ' ἄγε νῦν εἴσελθε καὶ ἔξω τῷδ' ἐπὶ δίφρῳ,
 355 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν
 εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' ἄτης,
 εἴσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
 ἀνθρώποισι πελώμεθ' αἰοίδιμοι ἔσσομένοισιν.”
 Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἐκτωρ
 360 “μή με κάθιζ' Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις
 ἤδη γάρ μοι θυμὸς ἐπέσσεται ὄφρ' ἐπαμύνω
 Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.
 ἀλλὰ σύγ' ὄρνυθι τούτου, ἐπειγέσθω δὲ καὶ αὐτὸς,

ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἔοντα.
καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι 365
οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
οὐ γάρ τ' οἶδ' ἢ ἔτι σφιν ὑπότροπος ἴξομαι αὐτίς,
ἢ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν."

"Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
αἶψα δ' ἔπειθ' ἔκανε δόμους εὐναιεταύοντας, 370
οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάρουσιν,
ἀλλ' ἦγε ξύν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
Ἔκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
ἔσθη ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμῳῇσιν ἔειπεν 375

"Εἰ δ' ἄγε μοι δμῳαὶ, νημερτέα μυθήσασθε·
πῇ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάρουιο
ἢ πῃ ἐς γαλῶν, ἢ εἰνατέρων εὐπέπλων,
ἢ ἐς Ἀθηναίης, ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται;" 380

Τὸν δ' αὖτ' ὀτρυνὴ ταμὶν πρὸς μῦθον ἔειπεν
"Ἔκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,
οὔτε πῃ ἐς γαλῶν οὔτ' εἰνατέρων εὐπέπλων
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται, 385
ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὐνεκ' ἄκουσεν
τείρεσθαι Τρῳας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
ἢ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
μαινομένη εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη."

Ἦ ῥα γυνὴ ταμίν, ὃ δ' ἀπέσσυτο δώματος Ἔκτωρ 390
τὴν αὐτὴν ὁδὸν αὐτίς εὐκτιμένας κατ' ἀγυιάς.
εὔτε πύλας ἔκανε διερχόμενος μέγα ἄστρ,
Σκαιάς — τῇ γὰρ ἔμελλε διεξιμέναι πεδίουδε —
ἔνθ' ἄλοχος πολύδωρος ἐναντίῃ ἦλθε Δέουσα
Ἀνδρομάχῃ, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395

- Ἡετίων, δς ἔναιεν ὑπὸ Πλάκῳ ὑλήεσση,
 Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνύσσων·
 τοῦπερ δὴ θυγάτηρ ἔχεθ' Ἑκτορι χαλκοκορυστῇ.
 ἢ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
 400 παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῳ,
 Ἑκτορίδην ἀγαπητὸν, ἀλγικίον ἀστέρι καλῶ,
 τὸν ῥ' Ἑκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἑκτωρ.
 ἦτοι ὁ μὲν μεῖδῃσεν ἰδὼν ἐς παῖδα σιωπῇ·
 405 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δακρυχέουσα,
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν
 “Δαιμόνιε, φθίσει σε τὸ σὸν μένος οὐδ' ἐλεαίρεις
 παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
 σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ
 410 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη
 σεῦ ἀφαρμαρτούση χθόνα δύμεναι· οὐ γὰρ ἐτ' ἄλλη
 ἔσται θαλπωρῇ, ἐπεὶ ἂν σύγε πότμον ἐπίσπῃς,
 ἀλλ' ἄχέ· οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ.
 ἦτοι γὰρ πατέρ' ἀμὸν ἀπέκτανε διὸς Ἀχιλλεύς,
 415 ἐκ δὲ πόλιν πέρσεν Κιλικίων εὐναιετάωσαν,
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τότε θυμῷ,
 ἀλλ' ἄρα μιν κατέκχε συν ἔντεσι δαιδαλέοισιν
 ἥδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 420 νύμφαι ὀρεστιάδες, κούραι Διὸς αἰγιόχοιο.
 οἱ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἱ μὲν πάντες ἰὼ κίον ἤματι Αἴδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης διὸς Ἀχιλλεύς,
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἄργεννῆς ὄτεσσιν.
 425 μητέρα δ' ἣ βασιλευεν ὑπὸ Πλάκῳ ὑλήεσση,
 τὴν ἐπεὶ ἄρ δεῦρ' ἦγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
 ἂψ ὄγε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,

πατὴρ δ' ἐν μεγάροισι βύλ' Ἄρτεμις ἰοχέαιρα.
 "Ἐκτορ, ἀτὰρ σύ μοι ἐσσι πατὴρ καὶ πότνια μήτηρ
 ἦδ' ἐκασίνγητος, σὺ δέ μοι θαλερὸς παρακοίτης, 436
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὀρφανικὸν Δῆης χήρην τε γυναῖκα·
 λαὸν δὲ στήσον παρ' ἐρινεὸν, ἔνθα μάλιστα
 ἀμβατός ἐστι πόλις καὶ ἐπιδρομον ἔπλετο τεῖχος.
 τρὶς γὰρ τῇγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435
 ἀμφ' Αἴαντε δῶυ καὶ ἀγακλυτὸν Ἴδομενεῖα
 ἦδ' ἀμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·
 ἦ πού τις σφιν ἐνισπε θεοπροπίων εὖ εἰδώς,
 ἦ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ 440
 "ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μῦλ' αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 αἱ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο·
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 αἰεὶ καὶ πρότοισι μετὰ Τρώεσσι μάχεσθαι, 445
 ἀρνύμενος πατὴρ τε μέγα κλέος ἦδ' ἐμὸν αὐτοῦ.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς εὖμμελίῳ Πριάμοιο.
 ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450
 οὔτ' αὐτῆς Ἐκάβης οὔτε Πριάμοιο ἀνακτος,
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κονίησι πέσοιεν ὑπ' ἀνδράσι δισμενέεσσιν,
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυόεσσαν ἄγηται, ἐλεύθερον ἡμαρ ἀπούρας. 455
 καὶ κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἰστὸν ὑφαίνουσι,
 καὶ κεν ὕδωρ φορέοις Μεσσηϊδος ἢ Ὑπερείης
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικεῖσέτ' ἀνάγκη·
 καὶ ποτέ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσας

- 460 ‘Εκτορος ἦδε γυνή, δς ἀριστεύεσκε μάχεσθαι
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 ὥς ποτέ τις ἐρέει· σοὶ δ’ αὖ νέον ἔσσεται ἄλλος
 χήτει τοιοῦδ’ ἀνδρὸς, ἀμύνειν δούλιον ἡμαρ.
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
- 465 πρὶν γ’ ἔτι σῆς τε βοῆς σοῦ θ’ ἑλκηθμοῖο πυθέσθαι.”
 Ὡς εἰπὼν οὗ παιδὸς ὀρέξατο φαιδιμος Ἔκτωρ.
 ἀψ δ’ ὁ πᾶις πρὸς κόλπον εὐζώνοιο τιθήνης
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθεὶς,
 ταρβήσας χαλκόν τε ἰδὲ λόφον ἵππιοχαίτην,
- 470 δεινὸν ἀπ’ ἀκροτάτης κόρυθος νεύοντα νοήσας.
 ἐκ δ’ ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
 αὐτίκ’ ἀπὸ κρατὸς κόρυθ’ εἴλετο φαιδιμος Ἔκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανώωσαν·
 αὐτὰρ ὄγ’ ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλε τε χερσίν,
- 475 εἶπεν ἐπευξάμενος Διὶ τ’ ἄλλοισιν τε θεοῖσιν
 “Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 παῖδ’ ἐμὸν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 ὧδε βίην τ’ ἀγαθὸν καὶ Ἰλίου ἱφι ἀνάσσειν·
 καὶ ποτέ τις εἴπησι ‘πατρός γ’ ὅδε πολλὸν ἀμείνων’
- 480 ἐκ πολέμου ἀνιόντα· φέροι δ’ ἔναρα βροτόεντα
 κτείνας δῆϊον ἄνδρα χαρεΐη δὲ φρένα μήτηρ.”
 Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
 παῖδ’ ἐόν· ἥ δ’ ἄρα μιν κηῳδεῖ δέξατο κόλπῳ
 δακρυόεν γελάσασα· πόσις δ’ ἐλέησε νοήσας,
- 485 χειρὶ τέ μιν κατέρεξε νῆπος τ’ ἔφατ’ ἐκ τ’ ὀνόμαζεν
 “Δαιμονίη, μή μοι τι λίην ἀκαχίζεο θυμῷ·
 οὐ γάρ τις μὲν ὑπὲρ αἶσαν ἀνὴρ Ἀΐδι προΐάψει·
 μοῖραν δ’ οὐτινὰ φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 οὐ κακὸν, οὐδὲ μὲν ἐσθλὸν, ἐπὴν τὰ πρῶτα γέννηται.
- 490 ἀλλ’ εἰς οἶκον ἰοῦσα τὰ σ’ αὐτῆς ἔργα κόμιζε,
 ἰστόν τ’ ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε

ἔργον ἐποίχασθαι· πόλεμος δ' ἄνδρεσσι μελήσει
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἴλιφ' ἐγγεγάασιν."

Ὡς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἔκτωρ
ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει 495
ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας
Ἔκτορος ἀνδροφόνοιο, κιχήσατο δ' ἔνδοθι πολλὰς
ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
αἱ μὲν ἔτι ζῶν γόον Ἔκτορα ᾧ ἐνὶ οἴκῳ· 500
οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Οὐδὲ Πάρις δῆθυνεν ἐν ὑψηλοῖσι δόμοισιν,
ἀλλ' ὄγ', ἐπεὶ κατέδυ κλυτὰ τεύχεα, ποικίλα χαλκῶ,
σεύατ' ἔπειτ' ἀνὰ ἄστνυ, ποσὶ κραιπνοῖσι πεποισῶς. 505
ὥς δ' ὅτε τις στατὸς ἵππος, ἀκουστήσας ἐπὶ φάτνῃ,
δεσμὸν ἀπορρήξας θείῃ πεδίλοιῳ κροαίνων,
εἰώθως λούεσθαι εὐρρείος ποταμοῖο,
κυδιῶν· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
ᾧμοις ἀτίσσονται· ὁ δ' ἀγλατῆφι πεποισῶς, 510
ρίμφα ἐ γούνα φέρει μετὰ τ' ἥθεα καὶ νομὸν ἵππων·
ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,
τεύχεσι παμφαίνων ὥστ' ἠλέκτωρ, ἐβεβήκει
καγχαλῶν, ταχέες δὲ πόδες φέρον. αἶψα δ' ἔπειτα
Ἔκτορα δῖον ἔτετμεν ἀδελφεὸν, εὐτ' ἄρ' ἔμελλεν 515
στρέψεσθ' ἐκ χώρης, ὅθι ἦ ὀάριζε γυναικί.
τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής
"Ἥθεϊ, ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
δηθύνων, οὐδ' ἦλθον ἐνασίμιον, ὥς ἐκέλευες."

Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ 520
"δαιμόνι, οὐκ ἄν τις τοι ἀνὴρ, δς ἐνασίμιος εἴη,
ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
ἀλλ' ἐκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ

ἄχυνται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
 525 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σείο.
 ἄλλ' ἴομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ', αἵ κέ ποθι Ζεὺς
 δώῃ ἐπουρανίοισι θεοῖς αἰειγενέτησιν
 κρητῆρ' ἀστήσασθαι ἐλεύθερον ἐν μεγάροισιν,
 ἐκ Τροίης ἐλάσαντας εὐκνήμιδας Ἀχαιοῦς."

NOTES.

EXPLANATION OF THE PRINCIPAL ABBREVIATIONS USED IN THE FOLLOWING NOTES.

Butt.	Buttman, Large Greek Grammar.
comm.	common, or commonly.
const.	construction.
Cr.	Crusius.
D.	Derby.
deriv.	derivation, or derived.
Dic. Antiqq.	Dictionary of Antiquities.
diff.	differ, difference.
Dind.	Dindorf.
Doed.	Doederlein.
Düntz.	Düntzer.
editt.	edition.
enclit.	enclitica.
F.	Faesi.
ff.	following.
fr.	from.
genr.	general, generally.
et c.	kai tà ἑτερα —et cetera.
L. & Sc.	Lexicon of Liddell & Scott.
Lex.	“ “ “
lit.	literal, literally.
meton.	metonymy.
Naeg.	Naegelsbach.
perh.	perhaps.
pred.	predicate.
sc.	scilicet, understood, understand.
Sp. or Spitz.	Spitzner.
St.	Stadelmann.
st.	stead, instead of.
subj.	subject.
subst.	substantive.
usu.	usual, usually.
v. vv.	verse, verses.
w.	with.

NOTES.

BOOK FIRST.

1. *Μῆνιν* . . . Ἀχιλλῆος, *The wrath of Achilles*, in its origin and consequences, the theme of the entire Iliad. (Cf. Smith's History of Greece, chap. II, § 7, p. 23.) — *Δεδ.* "According to the scholiasts, Calliope, the muse of heroic poetry, is meant; but Hom. nowhere mentions either the number, or the names, of the muses. These ideas belong probably to a later age. The passage in the Odys. 24, 60, where *nine* muses are mentioned, is not considered the true reading." Cr. — Πηληϊάδεω. For the formation of patronymics, see H. 466; K. § 233, 2, (b). For the ending *εω* (pronounced in scanning as one syllable by synizesis. H. 37; K. § 12), see H. 136 D, b, 2; K. § 211, 2. — Ἀχιλλῆος: one λ, metri gratia, for Ἀχιλλῆος: for the ending ῆος, Att. *έως*, see H. 189 D; K. § 213, 18.

2, 3. *μυρία* and *μέγιστα* differ how in meaning? See Lex. — Ἀχαιοῖς, *the Achaeans*, the leading tribe in Peloponnesus and in Thessaly, in the heroic age: hence, the name is often put for the Greeks as a whole; since *οἱ Ἕλληνες*, the usual name in the historic period, was not yet thus used. The other usual names for the Greeks in Hom. are Ἀργεῖοι and Δαναοί. — Αἰδῖ: see Lex. Αἰδης, ἕδης: *to Hades*, meaning in Hom., not the underworld, but the god of the underworld. Notice the dat. here, with the comp. verb *προΐαψεν*. H. 605; K. § 284, R. 2. Cf. Aen. 2, 398, *multos Danaum demittimus Orco*.

4, 5. *αὐτοῖς*, *them themselves* (i. e. their bodies), obj. of *τεῦχε*, imperf. w. augment omitted, as often in Hom. H. 307 D; K. § 219. — *κύνεσσιν* (= Att. *κύσιν*, fr. *κύων*): ending, H. 154 D, b; K. § 213, 3. — *οἰωνοῖσι*: H. 140 D, b; K. § 212, 5. — *πᾶσι*, *to all* (as many as came), F.; Cr. and some others say = *παντοίοις*, *to all kinds*. — *Διὸς* . . . *βουλή*, *the will of Zeus*, that the injured Achilles should be avenged by disasters to the

Greeks. — *δέ* is thought to have in Hom. sometimes a causal force (see Lex.), and is often rendered *for*; but this meaning is not acknowledged by all critics. — *ἐτελείετο* (τελ'ω): H. 370 D, b; K. § 222, B. (2).

6, 8. *ἐξ οὗ δὴ*, *ever since the time when*; connect in thought w. the above *ἥ... ἔθνηκεν... προΐστανε* κτέ. — *διαστήτην* = *διεστήτην*: cf. N. on τεύχε, v. 4. — *τίς τ' ἄρ* (= *τὲ ἄρ*, not *τοὶ ἄρ*): *τέ* copulat. conjunc., and *ἄρ* inferential, join this sentence w. the preceding, as coördinate. For the exact meaning of *ἄρα*, *ἄρ*, *ῥά*, see H. 865, 1; K. § 324, 3. The meaning of this word, so frequent in Hom. and so often left untranslated, should be definitely fixed in the mind of the student. — *δεῶν* limits *τίς*. — *ξυνέηκε* (σύν, *ἴημι*): H. 408 D, 1; K. § 230, *ἴημι*.

9–12. *ὁ γάρ*, *for this one, for he*, i. e. the son of Lêtô and Zeus. Meaning of *ὁ*, *ἡ*, *τό*, in Hom.? H. 524; K. § 247, 2. — *βασιλῆϊ*, *the king*, i. e. Agamemnon (*Ἀτρεΐδης*, *ἄναξ ἀνδρῶν*, v. 7): for this form, see H. 189 D; K. § 213, 13. — *ἀνά*: H. 636, a; K. § 290, 1, (1), b. — *ἄρσε*, *ἔρρυμι*. — *τόν*: force here? H. 530, a; K. § 244, 7. Faesi suggests that the slow, spondaic movement of this verse is adapted to call attention to the thought. Chryses was priest of Apollo in Chryse, a small town between the foot of Mt. Ida and the coast, S. of Τροϋ. — *ὁ γάρ*, v. 12; i. e. *Χρῦσις*. — *δοῶς ἐπὶ νῆας*, *to the swift ships*. These were drawn up on the shore, so as to form the encampment of the Greeks. *νῆας*, declens.? H. 189 D; K. 214, 5.

13, 14. *λυσομένης τε θυγάτρα*, *bo'h to ransom his daughter*, etc., i. e. Chryseïs, the only name given her in Hom.: *θύγάτρα*, H. 173 D; K. § 213, 10. — *στέμματα*... *Ἀπόλλωνος*, *a wreath of Apollo*, i. e. a wreath sacred to Apollo. According to Eustathius, it was of laurel twined with woollen yarn. The plur. *στέμματα* is used on the same principle as *τόξα*, v. 45: *βασίλεια*, Anab. 1, 2, 7. The sing. would also be proper. Cf. v. 28.

15–19. *χρυσέφ*: two syllables by synizesis. (cf. N. on Πηληϊάδεω, v. 1. The first foot is *χρυσέφ ᾱ*, a dactyl. For the shortening of a long vowel or diphthong, in the end of a word, before another vowel, in the thesis, see H. 86 D; K. § 209, 7. Cf. *ἐκηβόλου*, v. 14; *καί* and *ἄλλοι*, v. 17. — *ἀνά* w. dat. only in epic and lyric poetry. — *Ἀτρεΐδα δύο* (Att. *δύο*), *the two Atridae*, i. e. Agamemnon and Menelaus. Where the sing. is used (v. 7), Agamemnon, the older of the two and the superior in authority, is comm. meant. — *δοῖεν*: optat. without *ἄν*, expressing a wish. H. 721, 1; K. § 259, 3, (b); G. § 82: *may the god... grant*, etc. — *Πριάμοιο*: declens.? H. 140 D; K. § 212, 2. — *εὖ*, *well*, i. e. *in safety*.

20–25. *λῦσαι, δέχεσθαι*: infin. as imperat. H. 734; K. § 306, R, 11; G. § 101: *ἀφύμενοι*, v. 21, agrees w. their subj. sc. *ὑμεῖς*, *do ye both release*, etc. — *τὰ* (cf. Note on *ὁ*, v. 9) *ἄποινα*, *this ransom* (which I bring),

— 'Απόλλωνα. Notice the frequent recurrence of spondaic verses in Hom. Cf. vv. 11, 14. — *ἐπευφήμησαν*: *ἐπευφημέω* (ἐπί, εἰ, φημί). — *ιερῆα* (*ιερεῖς*): for the form, cf. 'Αχιλλῆος, v. 1, N. — *δέχθαι*: H. 408 D, 36; K. § 227, B. — οὐκ... *ἤνθα*, *it* (to reverence the king, etc.) *did not please*, etc. — *θυμῷ*, in *mind*: const.? H. 609; K. § 285, 3, (d). — *κακῶς ἀφίει*, *dismissed* (*him*, i. e. the priest) *rudely*. — *κρατερὸν μῦθον*: obj. of ἐπὶ... *ἔτελλεν* (ἐπιτέλλω). Tmesis is frequent in Hom. H. 477, 616; K. § 300, 2.

26-31. *μή σε... κίχαι* (*κίχαι*): subjunct. 1st pers., prohibition, H. 720, a, b; K. § 259, 1, (a); G. § 86, N. 1: *let me not find you*, etc. — *κοίλῃσιν*: endings of dat. plur. 1st declens. in Hom.? H. 129 D; K. § 211, 5. — *νηυσί* (two syllables), fr. *ναῦς*: declens. in Hom.? H. 189 D; K. § 214, 5. — *θηδύνοντα, ἰόντα* agree w. *σέ*. — *μή... οὐ...* *lest... not*, etc. — *νύ* (enclit.): mark well the forms and meaning of this word. Lex. *νῦν*, II. — *τοί* (enclit.) is used in Hom. either for *σοί*, dat. sing. (as here); or else as a particle, illative, or intensive: *τοί* (ortho-tone) = *οἱ* (or *οἷ*), and is either demonst. or relative. — *στέμμα θεοῖο* (gen. H. 140 D; K. § 212, 2); cf. *Apollinis infula*, Aen. 2, 430. — *τήν*: cf. N. on *ὅ*, v. 9. — *πρίν*, adv., *sooner shall old age come*, etc. — *μίν* (pron. 3d pers. H. 233 D; K. § 217), obj. of ἐπὶ in compos. (*ἔπεισιν*). — *ἐν Ἀργεῖ*. Agamemnon resided at Mycēnae, a few miles N. E. of the city Argos. Hence, Argos is to be taken here in a wider sense than the city alone, including also the surrounding country. Cf. 2, 108. — *ἰσθόν*, *loom*: other meanings? See Lex. — *ἐποικομένην* (*ἐποίχομαι*), *ἀντιόωσαν* (*ἀντιόω*, H. 370 D; K. § 222, 1, (3), both agree w. *μίν*, v. 29. — *λέχος*, acc.; obj. of motion; H. 551; K. § 277: a rare const. w. *ἀντιόω*.

32-36. *ὧς* being followed here by the enclit. *κέ* (= *κέν* = Att. *ἔν*) may in form stand for *ὧς*, as final conj., *in order that*; or for *ὧς*, adv. *thus*. The former is preferred: *ἔν* or *κέ*, after *ὧς*, final conj. is rare. H. 739, 741; K. § 330, 4; G. § 44, N. 2. — *νέηαι*: for the ending, see H. 363 D; K. § 220, 10. — *ὦς*, v. 33. Dif. in meaning between *ὧς* and *ὧς*. Cf. N. v. 32. — *ἔφατο* (φημί): H. 404 D; K. § 178. Mid. — *ἔδδαισεν*: H. 409 D, 5; K. § 230: notice the *ν* movable here; added to make the final syllable long by position. — *ὁ γέρων* = *ὁ γεραίός* (v. 35): with the use of the article here, cf. *τά τ' ἐόντα, τά τ' ἐσσόμενα* (v. 70): an approximation towards the Att. use of the article; F., also K. § 247, 2; H. 524. — *βῆ* (= *ἔβη*): cf. *τεῦχε*, v. 3, N. — Ending *-οιο*, cf. v. 28, N. — *πολλά*, adv. *earnestly*: join w. *ἤρᾶτο* (*ἀράομαι*). — *τόν*, as relat., *whom*, H. 243 D; K. § 247, 4.

37-41. *κλυῖ*: H. 426 D, 8; K. § 230, *κλύω*. — *μεῦ*: II. 233 D; K.

§ 217. — *Χρύσην*: the city (Chryse); not the priest (Chryses). — *Κίλλαν*, *Cilla*, or, as Grote would write, *Killa*, probably near Chryse. Cf. v. 11, N. — *Τενέδοιο*: *Tenedos*. Cf. Aen. 2, 21.

Est in conspectu Tenedos, notissima fama
Insula, dives opum, Priami dum regna manebant,
Nunc tantum sinus et statio male fida carinis.

— *Ζμινθεῦ*, voc., emphat. posit. Imitate in rendering, as nearly as you can, the Greek order in presenting the idea. — *τοί* (enclit.): cf. v. 28, N.

— *χαρίεντα*, adv. Some, however, take it as adj. w. *νηόν*. — *ἐπὶ... ἔρεψα* (tmesis), *if ever I have gracefully roofed over*, etc. The roofing over was the finishing act in the erection of a temple. — *δή*: note carefully the force of this word in Hom. H. 851; K. § 315. — *κατὰ... ἔκηα*: *κατακαίω*. — *ἡδ'* = *ἡδέ* (oxytone): not to be confounded w. *ἡδη* (paroxytone). — *κρήνον*: *κραίνω*. Notice the ground of this petition—services rendered. How different the prayer of the Christian!

42-45. *τίσειαν* (*τίνω*): cf. *δοῖεν*, v. 18, N., *may the Danaï atone for*, etc. *Δαναοί*: cf. *Ἀχαιοίς*, v. 2, N. — *βέλεσσιν*: what are the three forms in the dat. plur.? H. 176 D. — *τοῦ*, *this one, him*; obj. of *ἔκλυε*. — *Φοῖβος*, *Phoebus*: an epithet denoting the radiant beauty of youth. L. & Sc. In Homer, and for some centuries after his time, Apollo and Helios are thought to be quite distinct. — *κατὰ... καρήνων*: H. 631, a; K. § 292, I. (1). — *κῆρ*: acc. of specif. — *τόξα*, *his bow*: composed of several parts; hence, plur. Cf. *στέμματα*, v. 14, N. — *ῥμοισιν*: declens.? Cf. *οἰωνοῖσι*, v. 5, N. Const.? Dat. of place. H. 612; K. § 283, 1. — *ἀμφηρεφέα*: final *a* becomes long here under the rhythmic accent. H. 88 D; K. § 209, 9.

46-52. *ἐκλαγξαν* (*κλάζω*). Critics find here an instance of onomatopoea, —adaptation of sound to sense. So also in *πολυφλοίσβοιο*, v. 34. — *χωομένοιο*, sc. *Ἀπόλλωνος*. — *αὐτοῦ κινηθέντος* (mid. in meaning), *as he moved*. — *ἦτε*: H. 405 D; K. § 226. — *νυκτὶ ῥοικώς*, *like night*. This is in keeping with the conception of the angry god. — *μετὰ... ἔηκεν* (tmesis: fr. *μεδίημι*), *he let fly*, etc. — *βιοῖο* limits *κλαγγή*: differs how in meaning fr. *βλοῖο*? See Lex. *βίος* and *βλος*. — *οὐρῆας* (*οὐρέυς*): declens.? H. 189 D; K. § 214, 5. — *ἐπφχετο*: *ἐποίχομαι*. — *αὐτοῖσι* depends on *ἐπιείς* (*ἐπι, ἱημι*): H. 605; K. § 296, II., *hurling... at the men themselves, he smote (them)*.

53-58. *κῆλα*, subj. of *φχετο*. — *τῇ*: notice its use here. Cf. note on *δ γέρω*, v. 38. — *δεκάτη*, sc. *ἡμέρα*. — *ἀγορήνδε* (*ἀγορά*): force of the ending *δε*? Other local endings? H. 203; K. § 235, 3. Notice here *η*

(*ρήνδε*, Ionic) for *α*. H. 24 D, a; K. § 211. — *καλέσσατο* = Att. *ἐκαλέσσατο*. — *τῷ . . . Σῆκε* (= *ἔθηκε*): lit. *put (the thought) in mind to him*: *τῷ*, const.? H. 595; K. § 284. — *ἐπὶ φρεσὶ*: prep. and dat. w. verb of motion. Force of the const.? H. 618, a; K. § 300, 3. — *κῆδετο, δῶτα*. subj.? *Ἦρη*. — *δυσκοοντας*, sc. *αὐτούς*, i.e. *Δαναούς*. — *ἤγερθεν* (*ἀγείρω*): notice the ending. H. 355 D, c; K. § 220, 14. — *δμηγερέες τ' ἐγένοντο* appears tautological. It denotes perh. the completion of the act affirmed in *ἤγερθεν*. Derby renders it, "when all were met and closely thronged around." — *τοῖσι* belongs logically both with *ἀνιστάμενος* and with *μετέφη*: *rising up among them* (H. 601; K. § 284, 3, (10), *addressed them*, lit. *sproke among them*, the dat. depending on *μετὰ* in comp. — *δέ*, v. 58: notice its use here, connecting the principal to the subordinate clause; a rare use in Att. but more frequent in Hom. H. 862, b; K. § 322, Rem. 8 ff. It may perh. be rendered, *then*. — *πύδας*: acc. of specif. w. *ὥκυσ*. 59-67. *Ἀτρεΐδη*: cf. N. on *Ἀτρεΐδα δύω*, v. 16. — *ἄμμε*: H. 233 D K. § 217. — *πλαγχθέντας* (*πλάζω*): stem? H. 328, b, N; K. § 143, 8. Cf. *ἐκλαγξαν*, v. 46. — *νῦν . . . ἀπονοστήσειν*, *now I think we, driven back* (or *having wandered back*), *will return* (home) *again*. — Notice *κέν* (= Att. *ἄν*) w. the optat. in a condition. H. 748, 4; K. § 840, 6; G. § 502, N. 2. — *εἰ δὴ . . . δαμά κτέ.*: another condition of different form, added to the same principal clause. Notice the force of *δὴ*. H. 851; K. § 315, 1 and 2: *δαμά*, fut. H. 374, 375; K. § 117: *if, I mean, both war, etc. shall continue to subdue*, etc.; the probability of their continuance being implied. — *ἐρεομεν* (*ἐρέω*): H. 347 D, 370, b; K. § 220, 16, § 222, B. (2): *let us inquire of*, etc. — *ἱερῆα* (*ἱερεύς*): declens.? Cf. *οὐρήας*, v. 50. — *γάρ τε*: notice the use of *τέ* here, and in many similar instances in Hom. H. 856, a; K. § 321, R. 4: Lex. *τέ*, VII. 1. — *ὅς κ' εἴποι*: poten. optat. H. 722; K. § 260, 4; G. § 39, *who might tell*: *ὅ τι*, adv. acc. H. 552, a; K. § 279, 7, *on what account, why*. — *εἴτε . . . εἴτε*, *whether . . . or*: *ὅγε*, *he*, i. e. *Apollo*. Cf. N. on *ὁ γάρ*, v. 9: *γέ* is often added to pronouns for emphasis. — *εὐχολῆς, ἐκατόμβης*: const.? H. 577, a; K. § 274: *on account of a vow*, etc., i. e. because of any failure in that respect. — *κνίσσης* depends on *ἀντιάσας*: H. 574; K. § 273, 3, (b). — *βούλεται*: subjunc. Cf. *ἐρεομεν*, v. 62, N. — *ἡμῖν ἀπὸ* (tmesis) . . . *ἄμυναι*, *to avert* (in relation to, i. e.) *from us*, etc. H. 601; K. § 284, (10). The conditional sent. *αἶ κεν . . . ἄμυναι* is connected w. *ἐρεομεν κτέ.* as principal sent., *let us inquire of some prophet, etc. if perchance, having partaken of, etc., he* (*Apollo*) *may consent*, etc.

68-77. *κατ' . . . ἔζετο: καδέζομαι*. — *τοῖσι*, dat. w. *ἀνέστη*: H. 601; K. § 284, (10); cf. v. 58. — *ὔχ' = ὕχα*. — *ῥῆη*: H. 409, 6; K. § 195,

1. — τὸ τ' ἔντα (Att. ἔντα), *both the present*, etc. — ἦν διὰ μαν-
 τῶν by means of his, etc. What would be the Att. word here instead of ἦν? H. 527, d; K. § 244, 4. — τήν: cf. N. on τόν, v. 36; οἱ (enclit.) = Att. αὐτῷ, to him. How is οἱ used in Att.? H. 671, a; K. § 302, R. 3. If οἱ, the article, stood here, how would the preceding word be written? οἱ (article) is proclit.; οἱ (pers. pron.), enclit.; οἱ (relat. pron.), orthotone. — δ (written δ, because followed by σφίν, enclit.): cf. N. on δ γάρ, v. 9. — κέλευ: cf. νέηαι, v. 32, N. — ἐκατηβελέταο: H. 136 D. b; K. § 211, 2. — ἐρέω, Att. ἐρῶ (used as fut. of φημί). Not to be confounded w. ἐρίω, *I inquire*, which has the same form. Cf. ἐρείομεν, v. 62. Notice in Hom. everywhere a fondness for the confluence of vowels; hence, the frequency of uncontracted forms, e. g. σύνδεο, Att. σύνδου (συντίδημι), *do thou give heed*. — ὕμοσσον, ὕμνυμι. — πρόφρων agrees w. the subj. of ἀρήξειν, *that you will freely*, etc. Noni. w. the infin. when? H. 775; K. § 307, 4.

78-83. χολωσέμεν, *that I shall enrage a man*, etc. Endings of infin. act. in Hom.? H. 359 D; K. § 220, 18. — μέγα, adv. w. κρατεί. — καὶ οἱ, dat. enclit. shown by the accent of καὶ; pers. pron. H. 818, R. d; K. § 334. — Ἀχαιοί, as distinguished from Ἀργεῖοι, is thought by Gladstone to be a more aristocratic word; to denote, in fact, particularly the aristocracy. — v. 80, a general truth: *for a king is superior, when he is enraged*, etc.; χάσεται, aor. subjunc. w. short mode-sign; cf. ἐρείομεν, v. 62, N. Instead of ὅτε before χάσεται, what would be the usual word? H. 759; K. § 337, 5, also R. 3. "The sense is apparently the same as when ἄν is used." G. § 63, 1. — εἰπερ: πέρ is intensive. — γάρ τε . . . ἀλλὰ τε: cf. N. on τέ, v. 63. Here τέ binds the condition and conclusion together more closely. It cannot easily be rendered into English. — ὕφρα τελέσση, sc. κότον, *until he has satisfied (it)*. Notice the omission of ἄν (κέ, or κέν) w. ὕφρα: cf. N. (and references) on ὅτε, v. 80. — ἐοῶσι, *his*: H. 238 D; K. § 217, 3. Att. word for such a connection? Cf. N. on ἦν, v. 72. — φράσαι: imperat. mid., *consider*. Dif. in meaning between the act. and mid. of φράζω? See Lex.

85-91. εἰπέ: imperat.; notice the accent. Indic. εἶπε. Other imperatives like εἰπέ? H. 366, b; K. § 118, 3, (a). — οὐ μὰ . . . οὐ τις . . . ἐποίσει (ἐπί, φέρω): *emphat. denial. For, no! by Apollo . . . no one . . . shall lay*, etc. — φτε (cf. N. on τέ, v. 63); join w. εὐχόμενος: *lit. by praying to whom, i. e. through whose aid, you make known*, etc. — ἐμεῦ: H. 233 K. § 217; gen. abs. *while I live*, etc. Different relations of the circumstantial particip. to the action of the principal verb? H. 798 ff.; K. § 312, 4. — κοίλῃς differs how from gen. sing. fem.? Endings of dat. plur. 1st

declens. in Hom. ? N. v. 26. — Δαναῶν limits οὐ τις. — οὐδ' ἦν, *not even if*, etc. — ἄριστος: const. ? cf. N. on πρόφρων, v. 77, *boasts that he is far the best*.

92–100. ἤδθα (αἰδᾶω): imperf. 3d sing.; pronounced in two syllables — ἔρα (not to be confounded with ἄρα, interrog.): cf. N. v. 8; also Lex. II. — ὅγε, sc. Apollo. — δύγατρα: Att. form? See Gram. — πρὶν . . . πρὶν: expressed in the principal, and also in the subordinate, clause; both are rendered into English by one word, *until*, in the latter (the subordinate) clause. Cf. Lex. πρὶν, III. — οὐδ' . . . ἀπώσσει (ἀπωδέω), *nor will he avert from the Danaï*, etc. Do not overlook the force in the Greek of the particle γέ, in both clauses (ὅγε, πρὶν γε): not easily rendered into English. — πρὶν γ' ἀπὸ . . . δόμεναι (Att. ἀποδοῦναι. H. 359 D; K. § 220, 18), *until (we) give back*, etc. For πρὶν w. infin., see H. 769; K. § 337, 9. The subj. of ἀποδοῦναι and of εἶπειν is intentionally left indefinite, although Agamemnon is distinctly implied. — ἀπριάτην, ἀνὰποιον, *unbought, without a ransom*; are usu. considered as advs. here: yet F. remarks, “they appear to be adjs. here.” Notice the asyndeton, giving liveliness to the expression: εἶπειν (same const. w. ἀποδοῦναι), *and lead*, etc. — ἐς Χρῶσσην (the town): H. 620; K. § 290, 2. — μὲν, *him*, i. e. Apollo; obj. of ἰλασσύμενοι. — πεπείδοιμεν (πείδω): H. 425 D, 8; K. § 230.

101–105. κατ' . . . ἔξετο (tnesis), καδέζομαι. — μέγας, gen. w. πῖμ πλαντο (πῖμπλημι), *was greatly filled with rage*. — οἷ (enclit.). It is sometimes uncertain whether the dat. is better viewed as dat. of interest, or dat. of possessor. In general, the former view is to be preferred; except with εἰμί, γίγνομαι and similar verbs. H. 597 ff.; K. § 284, 3, (9), and (10). So here, I think *of* is strictly (as a Greek would view it), “dat. of interest in looser relations,” depending on ἐκτεην. It is here, as often, nearly akin to the Ethical dat. The fact that it is awkward to render this dat. into English, is no argument against this explanation. We may render the sentence freely, *his two eyes resembled*, etc. If οἷ were not expressed here, we might still render it, *his two eyes*, etc.; just as we say above, *his dark soul*, though οἷ is not expressed w. φρένες. In many similar instances, *his*, *her*, etc. is implied in the connection; as in Latin. In Att. the art. denotes this idea usu., as is well known. — λαμπετόωντι (λαμπετόωντι): contraction? H. 370 D, a; K. § 222, 1, (8). — ἐκτεην: H. 409 D, 7; K. § 230, ΕΙΚΩ. — Κόλχαντα, join w. προσέειπεν (= προσέειπεν). Notice the asyndeton. — κάκ' = κακά: obj. of δασόμενος.

106–108. οὐ πάποτε, *not yet at any time, never yet*: οὐπω and οὐκέτι differ how in meaning? — τὸ κρήγυον, τὰ κακά. Notice the use of the

article here. Cf. N. on δ γέρων, v. 33. — τὰ κακὰ subj. of ἐστί, φίλα pred., μαρτυρεσθαι expegetical of φίλα (H. 767; K. § 306, 1, d.), lit. *the (things which are) evil are always pleasant to thee in mind to foretell*. Notice the form κακ'. What oxytones lose their accent by elision? H. 100; K. § 31, III. — τι (written τι because followed by the enclit. πώ) may be taken as adv. acc., or as qualifying ἔπος: πώ is taken by Cr. in this and some other passages as equal to πῶς, — a use not recognized by L. & Sc. nor by Pape: again some editt. have οὐδέ... οὐδέ, instead of οὔτε... οὔτε. We may render the verse, *and thou hast neither spoken any noble word hitherto, nor brought (it) to pass*; or, according to another view, *thou hast not at all, in any way, spoken*, etc. ἐτέλεστας (τελέω) is an emphatic addition to εἶπας, something as Hom. joins ἔπος τε ἔργον τε.

110–115. ὥς δὴ κτέ., *that really on this account*, etc; spoken in irony. — οὐνεκα, *because*, relates to τοῦδ' ἕνεκα. — κούρης: the thing valued (gen. of cause). H. 578, R. c; K. § 275, 3, *to receive for the maiden*, etc. — βούλομαι is comm. rendered here, *I prefer, I wish, I desire earnestly*, i. e. *my heart is set on having her* (emphat.; her in distinction fr. the ransom) *at home*. — Κλυταιμνήστρης depends on προ-. — ἔδεν: H. 233 D; K. § 217, Att. αὐτῆς, *her*, i. e. Clytemnestra: ἐστί χερσίων, sc. Χρυσῆς. — V. 115, accs. of specif., *not in stature, nor yet in form; neither in mind, nor in any accomplishments* (lit. *nor in wor's in any respect*).

116–120. ὧς. Observe always the dif. between this and ὥς: H. 112; K. § 342, R. 2. καὶ ὧς, *even thus*. — τόγε, sc. ἐστίν, *if this at least is better*, i. e. δόμεναι (sc. αὐτήν) πάλιν. — σῶν: Lex. σῶς. — βούλομαι... ἤ, *I wish... (rather) than*: ἐμμεναι: H. 406 D; K. § 225. — ὅφρα... ἔω (cf. ἐμμεναι and references), *that I may not be*, etc. οἷος differs how in meaning fr. οἷος? — τόγε... δ (= ὅτι) μοι (cf. N. on οἶ, v. 104) γέρας, *this at least, that my reward*, etc. ἄλλρ, adv. See Lex.

123–129. γάρ refers to the demand of Agamemnon, and implies something like this:—In your greed of gain, you demand what is unreasonable, and even impossible; *for how will*, etc. — οὐδέ... ἴδμεν (H. 409 D, 6; K. § 228, οἶδα), lit. *we do not even at all anywhere know of*, etc. With οὐδέ τι, cf. the frequent Att. expression οὐδέν τι. Notice the force of πού. Lex. πού, 2. — τὰ... τὰ: the former, relat. (H. 243 D; K. § 247); the latter, demonstr.; *those things have been divided whi-h*, etc. πολίων (Att. πόλεων) ἔξ: H. 104, a; K. § 32, (b). δεδασται, Lex. δαίω (B). — λαούς, subj. of ἐπαγείρειν. The verb repeats with emphasis the idea of *collecting*, first expressed in παλίλλογα (adj. or adv.): *that the people collect them*

things together, over again. — δεῦ, to the god, i. e. to Apollo, of whom Chryses was priest;—a more pointed appeal than though he had said to her father. πρός, πρόημι. — ἀποτίσσω: notice the force of ἀπο: we Achaeans will repay (thee), etc. — αἶ κέ ποδῖ = Att. ἐάν ποῦ, if per chance. For this use of ποῦ (Epic ποδί), see Lex. ποῦ, II. 2; cf. ποῦ, I. 124. — δῶσι: H. 361 D; K. § 220, 4.

131–134. μή δ' οὕτως = μή δὴ οὕτως, a rare elision. H. 70 D; K. § 13. Force of δὴ? H. 851; K. § 315, 2. — ἀγαθός περ ἐών: πέρ is intens., as usual. ἐών is taken here by some as concessive; but by most critics as causal: since you are very brave; or more briefly, brave as you are. In what ways may the circumstance denoted by the particip. be related to the action of the principal verb? H. 788 ff.; K. § 312, 4. — κλέπτε νόφ: connect w. μή κτέ. Do not now in this way (οὕτως) play the thief in mind. — παρελεύσεαι (παρέρχομαι), you will not get beyond, lit. along by, etc. — ἦ ἐδέλεις, do you wish, etc. Notice the form of ἦ. So Cr., St., Spitz., Dübner; but Düntz., F., Naeg. write ἦ, the usual form of the interrog. See Lex. ἦ, II. and ἦ, II. — ὅφρα: temporal here, while: αὐτός, and αὐτὰρ ἐμ' (= ἐμέ) are antithetical: while you yourself hold your prize, that I, on the contrary. — αὕτως... δευόμενον (δευόμαι, Att. δέομαι, to want) agrees w. ἐμέ: thus (as you propose) destitute. — κέλευ: cf. v. 74.

135–139. εἰ μὲν κτέ.: simple supposition. H. 745; K. § 389, 2, 1, (a); G. § 50, 1, N. 1. — ἄρσαντες (ἀραρίσκω) κατὰ θυμόν, having suited it (γέρας) to my mind. — ἔσται, subj.? sc. γέρας, that it may be an equivalent (to the maiden). — The conclusion (καλῶς ἔξει, it will be well) is omitted. H. 753, a; K. § 340, 2, (c); G. § 53, N. 1. — εἰ δέ κε = ἐάν δέ. — δώσω: H. 370 D, c; K. § 222, C. — δέ in the apodosis (ἐγὼ δέ: H. 862, b; K. § 322, R. 8). It continues here the opposition (first expressed in εἰ δέ κε) to the preceding supposition εἰ μὲν κτέ. In the apodosis, δέ is variously rendered, or often not translated at all. ἐγὼ δέ, yet I, or, then I. — Notice κέν... ἔλωμαι (aor. subjunc.) instead of the usual fut. indic.; showing some caution on the part of Agamem. H. 720, e; K. § 260, 3, (b); G. § 38, 2. I myself will, or I myself may. etc. ἰών agrees w. subj. of ἔλωμαι; lit. going take, i. e. go and take thy, etc. — ἄξω (sc. γέρας) falls into the usual const. of fut. indic. The rage and folly of Agamemnon are shown by his unnecessary provocation of Ajax the bravest (after Achilles), and of Odysseus the shrewdest of the Greeks. — κέν w. fut. indic. H. 710, b; K. § 260, 2, (1); G. § 37, 2. — ὃν κεν ἴκωμαι, whom I shall approach. ἴκω, ἰκάνω, ἰκνέομαι (three forms in Hom.) often w. acc. H. 551.

140–147. μεταφράσσει, ἐρύσσομε', ἰγείρομεν, δαίομεν, βίσομεν

subjunct. w. short mode-sign. Cf. *ἐρείομεν*, v. 62, N.: *-μεσθα*, Att. *-μεδα*, H. 355 D. d; K. § 220, 12. *let us consider . . . let us draw*, etc. *ἄγε*, interjec. See Lex. Cf. Lat. *age*. — *ἐς . . . ἀγέλομεν*: *ἐς . . . δέλομεν*, sc. *νῆα*: *let us collect into (it)*: *let us place on board*, etc. *ἐπιτηδές*, adv. — *ἂν* (= *ἀνὰ*) sc. *νῆα* . . . *βήσομεν* (1st aor. subjunc.), and *let us embark upon (it) the*, etc. *αὐτήν*, intens. pron. w. *Χρυσήϊδα*. What parts of *βαίνω* are causative? H. 416, 2; K. § 158, 1, R. — *εἰς τις*, subj.; *ἀρχός*, pred. w. *ἔστω*: *ἄνθρω βουλ*-, appos. w. *εἰς τις*. — *ἡμῖν*, for *us*. H. 597; K. § 284, R. 4. — *ἰλάσσεαι*: subjunc. w. short mode-sign: *ρέξας*, *ρέζω*.

149-160. *ἀναιδείην*: const.? H. 553; K. § 280, 3, (f). — *πείδηται*: force of the subjunc. here? H. 720, c; K. § 259, R. 4; G. § 88, N. 1. — *ὀδὸν ἐλθέμεναι* (Att. *ἐλθεῖν*): see Lex. *ὀδός*, II.: *ὀδόν* is cogn. acc. — *αἰχυμητῶν* (I. 128 D; K. § 211, 4), appos. w. *Τρώων*. — *δεῦρα*, join w. *ἤλυδον*, *I came not hither*, etc. — *οὐ τι*, not at all. Cf. *οὐδέ τι*, v. 124. — *μοί*: const.? H. 601; K. § 284, (10); “guilty towards me.” Felton. — *οὐ . . . πώποτε*, not at any time (*ποτέ*) yet (*πώ*), i. e. *never yet*. Difference in meaning between *πῶς*, *πῶς* (enclit.), *πῶ* (enclit.)? and between *πότε* and *ποτέ* (enclit.)? — *οὐδὲ μὲν* (= *μὲν*), nor in truth. H. 852, 13; K. § 316, R. — *ἐδηλῆσαντο*: distinguish carefully between *δηλέομαι* and *δηλόομαι*. — *ἀλλὰ σοί* (why orthotone here? H. 111, b; K. § 35, 3, (b): connect w. *ἔμα*, but with you, etc. *ἐσπόμεδα*, *έπομαι*. — *πρὸς Τρώων*: see Lex. *πρός*, A. II. — *τῶν οὐτι*, these things you do not at all, etc. Notice the asyndeton, denoting passionate utterance.

161-171. *αὐτός*: join w. the infin.: and now you threaten that you will yourself take away, etc. Cf. N. on *πρόφρων*, v. 77. — *ᾧ ἔπι* (notice the accent. H. 102 D, b; K. § 31, iv), for which. — *δόσαν*, Att. *έδοσαν*, gave (it, the reward). — *σοί* depends on *ἴσον*; lit. *equal with thee*: a brief expression for *σῷ γέραϊ*, equal with thy reward. — *ὅπποτ’ Ἀχαιοὶ κτέ.*, whenever the Achaeans have sacked, etc. This had often happened during the nine years of the war already nearly passed. Force of the aor. subjunc. *ἐκπέρσωσι*? H. 716; K. § 257; G. § 20, N. 1. Notice the omission of *ἂν*. H. 759; K. § 337, R. 3; G. § 63. — *σοί*, dat. of interest: sc. *ἔστί*. — *τό* w. *γέρας* approaches very near the Attic article in force: the reward is much greater for thee. — *ὀλίγον*, *φίλον*, sc. *γέρας*, obj of *ἔχων*. — *ἐπεὶ κε κάμω* (*κάμνω*), when I have become weary. Some edit. have *ἐπὶν κεκάμω*, same idea. — *εἶμι*, I am going. The pres. is often thus used in a lively manner, instead of the fut., in Eng. and in some other modern languages, as well as in Greek. — *ᾗδῃνδε*: different local endings, with their meanings? H. 203; K. § 235, 3. — *ἔμεν*, Att. *λέναι*. — *ο’* = *σοί*. H. 70 D; K. § 206, 5, (f): nor do I think t’at

being in dishonor, shall amass . . . for you. Thus *σοι* depends, as dat. of interest, on *ἀφύξειν*. This construction is now very generally preferred, though the elision of *οι*, in *σοι*, is very rare; perh. only found here. Some, however, take *σ'* for *σέ*, and make it subj. of *ἀφύξειν* (*ἀφύσσω*) *that you will amass, etc.*

173–187. *φεῦγε μάλ'*, *flee certainly!* — *ἔγωγε* differs how in meaning from *ἐγώ*? See Lex. — *ἄλλοι*, sc. *εἰσὶν*. — *κέ* w. fut. indic. to mark the fut. event as contingent: *who will honor me* (if an opportunity shall occur). Cf. *κέν*, v. 137, N. — *μηρία*: declensions? H. 136 D; K. § 211, 1, (c). — *ἔρις*, sc. *ἐστί*: *φίλη*, pred., *strife is dear*, etc. With *πόλεμοι* and *μάχαι* understand the same pred. — *θεός που*, *doubtless some god*, etc., i. e. no credit is due to you. Cf. *ποδί*, v. 128, N. *τόγε* refers to the clause *εἰ . . . ἐσσι*, *if you are very strong*. — *σέθεν*. H. 233 D; K. § 217. Cf. *ἔθεν*, v. 114: depends on *ἀλεγίζω*. — *κοτέοιτος*, sc. *σέθεν*. — *ὥς*, causal, *as, since*: *τὴν μὲν . . . πέμψω* and *ἐγὼ δὲ κτέ.*, are the principal sentences, *I will send her (away) with*, etc. So Cr. and St. understand the sentence. Yet Naeg., and following him F. and Düntz., takes *ὥς* as denoting a comparison, and *ἐγὼ . . . ἔγω* as equal to *οὕτως ἐγὼ κτέ.*; *as Phoebus Apollo takes . . . , so I*, etc. With this const., *τὴν μὲν . . . πέμψω* is made quite subordinate. I prefer the first explanation. — *ἀφαιρείται* w. two accs., *takes from me Chryseis*. H. 553; K. § 280, 3. Force of the mid.? *takes away*, sc. *in his own interest, selfishly*. "*ἀφαιρείσθαι* w. two accs. only in the II." Naeg. — *τὴν μὲν ἐγὼ . . . , ἐγὼ δὲ κτέ.*, *I will indeed send her . . . , but I, going in person*, etc. *κ' ἔγω* less positive than the preceding fut. indic. *πέμψω*. Cf. N. *οὐ κέν ἔλωμαι*, v. 137. Notice the emphat. position of *ἐγὼ* before *δέ*, where we might expect *Βρισηίδα δέ*, as correl. w. *τὴν μὲν*. — *τὸ σὸν γέρας*, emphat. appos. w. *Βρισηίδα*: *τό*, demons. *that reward of thine*. — *καὶ ἄλλος*, *another also* (as well as you). — *ἴσον φάσθαι*, *to affirm an equality with me*, or *to fancy himself equal (with me)*: *φάσθαι*, H. 404 D; K. § 178. — *δμοιωθήμεναι* (aor. infin. pass. as mid. fr. *δμοίω*) *ἑντην*, *to compare himself (with me)*: lit. *to make himself similar face to face (with me)*.

188–200. *Πηλεΐωνι*: patronym. H. 466, a. — *οἱ* (enclit.): cf. N. v. 104; depends on *μερμήριζεν*, dat. of interest: *στήθεσσιν* depends on *ἐν*: *his heart within his shaggy breast*, etc. — *ἦ . . . ἤέ*, *whether . . . or*. — *τοὺς μὲν . . . ὁ δὲ κτέ.*, *should disperse these* (the companions of Agamemnon) *whilst he* (Achilles), etc. One might expect here the antithesis *τοὺς μὲν . . . Ἀτρεΐδην δέ*: but *ὁ δὲ* gives more prominence to Achilles—the principal figure in the mind of the poet; who is here, as ever, an artist. — *ἔως*, *while*. Many edit. have *ἕως* — *ἦλθε δέ*, *then came*: cf. N. *ὃν δέ*, v. 58

— πρὸ . . . ἦκε, sc. αὐτήν, *sent (her) forth*. — ἔμφω, obj. of φιλέουσα understood (in the gen.) w. κηδομένη: *loving and caring for both*, etc. ξανθῆς κόμης, *by his blonde hair*, or as many render, *by his golden hair* Const.? H. 574; K. § 273, 3, (b), (β). — οἶφ, sc. οἶ, *to him alone*. — μετὰ . . . ἐτράπετο: μετατρέπω. Notice the frequency of tmesis in Hom. — δεινῶ . . . φάανθεν (H. 396 D; K. § 230), *and her two eyes appeared terrible*, or *shone terribly*. In this way Achilles recognized her. The epithet γλαυκῶπις (v. 206) has reference to the peculiar and fearful brilliancy of her eyes: cf. v. 104, N. on οἶ: lit. *appeared in respect to her*. The rendering, *appeared to him*, is not considered admissible.

201-214. μιν depends on προσ-, ἔπεια on -νύδα (αὐδάω), *having lifted up his voice (φωνήσας) he addressed to her*, etc. — ἦ ἴνα . . . ἴδῃ (2d pers.): *is it that thou mayest behold*, etc.? i. e. *hast thou indeed come that*, etc. — τό, *this*, i. e. *what he is about to say*. τελέσσαι, fut. *that it will be accomplished* αἴο. — ὑπεροπλήσι: meaning of abstract nouns in plur.? H. 518, c; K. § 243, 3, (3): *by his insolent acts*. — ἂν ὀλέσσοι: cf. N. on κ' ἔγω, v. 184. — αἶ κε; cf. v. 66: πίδῃαι, πείδω. — ἀλλ' ἦτοι κτέ., *but (truly in words hold up before him (the future) just as it shall come to pass*. So this line is understood by Naeg., Cr., St., F., and others; the best commentators on Hom. Yet Düntz., Koeppen and some others think this meaning of ὀνειδίσον (ὀνειδίζω, in the sense, *to cast before, hold up before*) inadmissible; and render the verse, *but truly with words reproach (him), as opportunity shall occur; or as much as you please*. — τὶ δὲ κτέ., cf. v. 204. — καί, intens., join w. τρίς: *at some time even thrice as many*, etc. — ὕβριος . . . τῆσδε: i. e. *the insult offered by Agamemnon*. — ἡμῖν, *to us*, i. e. Athena and Hera.

216-222. εἰρύσασσθαι: H. 405 D, b; K. § 237. 1st aor. mid. For σσ, see H. 344 D; K. § 223, 2, *to keep the word of you both*. — καὶ . . . κεχολωμένον (sc. ἐμέ, subj. of εἰρύσασσθαι), *even though very greatly enraged in heart*. — ὅς κε: why is κέ expressed? H. 757; K. § 333, 3, and 4; G. § 60, 3. — μάλα τε: notice the use of τέ here. H. 856, a; K. § 321, R. 4. — ἔκλυον (κλύω): used as gnomic aor. H. 707; K. § 256, 4, (b); G. § 30: *whoever obeys*, etc., *him do they certainly hear*. — ἦ, *he spoke*: H. 404, 1; K. § 178, R. 3. It forms a sentence by itself, and hence is easily distinguished fr. ἦ, intens. — ὦσε, ὠδέω. — βεβήκε (βαίνω) "has in the epic language the sense of the imperf. or aor." Butt. Yet Cr., Naeg., St., and others take it as strictly pluperf.; *was gone* (that very instant),—the pluperf. denoting the suddenness of her departure — δώματα depends on ἐς, which by the rule (H. 104, a) would be writ

ten fr. Küh., § 32, limits this rule to *ἐξ* and the adv. *ὥς*. — *μετά*: force w. the acc.? H. 646; K. § 294, II.

224-230. *οὐκ*: composition? Differs how in meaning fr. *οὐκέτι*? — *κυνὸς δμ- ἔχων*: cf. *κυνῶπα*, v. 159. — *οὔτε ποτέ*, neither at any time. Dif. in meaning between *ποτέ*, *πώ*, and *ἐτι*? — *πόλεμον*: prevailing meaning in Hom.? See Lex. — *ἀριστεύειν* (*ἀριστεύς*): II. 189 D; K. § 213, 3. — *τέτληκας* is taken by F. and Düntz. as pres. in meaning. I see no good reason for not understanding it as perf.: *nei. her at any time hast thou had the daring* (lit. *hast thou endured in heart*), etc. Forms in use fr. this stem? See Lex. *ΤΑΑΩ*. — *τὸ δὲ . . . εἶδεται*, for this seems, etc. The causal meaning of *δέ* in the epic language is questioned by some critics; yet it seems more natural to render it *for*, in this, and many other passages. *κῆρ*, fate, death, Lex. II. Differs how fr. *κῆρ*? *εἶδεται*, Lex. *ΕΙΑΩ*. A. II. Cf. in sound and meaning, Lat. *videtur*. — *δῶρ ἀποαιρείσθαι* = Att. *ἀφαιρείσθαι* (sc. *τοῦτον*, cf. v. 182), to take away the gifts from him, who, etc. — *δοτὶς . . . εἴπῃ*: notice the omission of *ἄν*. H. 757, 759; K. § 333, 3, R. 3; G. § 63. — *σέθεν ἀντίον*: Lex. *ἀντίος*, III., in opposition to thee.

231-239. *δημοβ. βασιλεύς*: nom. for voc. H. 541; K. § 269, 2. — *ἦ γὰρ ἂν . . . λαβήσαιο*: condit. omitted. H. 752; K. § 340, 1; G. § 52, 2. A condition of the 2d form is readily supplied by the mind; *εἰ μὴ οὐτι- δανοῖσιν ἦνασσε*: for (were this not so, i. e. did you not rule over worth- less men) *you would surely now for the last time*, etc. — *ἐκ τοι ἔρέω*: v. 204. — *ἐπὶ . . . δοῦμαι*: Lex. *ἐπόμεναι*: *δρκον* v. 233, is used in the primary sense,—an object, sign, or witness, of an oath: in v. 239, it is used in the secondary sense,—an oath. In v. 233, render, *I will swear by a great sign* (of an oath); *yes, by this sceptre, which*, etc. *ναί μὰ*: H. 545; K. § 316, 4. — *μέν = μῆν*: H. 852, 13; K. § 316, Rem. — *τὸ . . . φύσει (φύω)*, . . . *λέλοιπεν*. The mind readily supplies a clause in reading this sentence,—*which shall never put forth*, etc. (and has never put them forth) *since the time when it has first left*, etc. — *ἐλεψεν, λέπω*: for around it the bronze has peeled off, etc. *χαλκός*, as often, the material for the thing made (metonymy). We may translate it, *the knife*; or may retain the figure and render it, *the bronze*. The oath of Latinus, Aeneid, 12, 26 ff. is very similar, plainly an imitation of Homer.

Ut sceptrum hoc (dextra sceptrum nam forte gerebat)
Nunquam fronde levi fundet virgulta neque umbras,
Quum semel in silvis imo de stirpe recisum
Matre caret, posuitque comas et brachia ferro, etc.

— *μίν*, *it*, denotes the same object as *ε*, v. 236, i. e. the sceptre. — *δέμοντας*: dif. forms of the gen. of *δέμις*? See Lex. — *οἷτε*, H. 856; K. § 321, R. 4. — *εἰρύεται*: Lex. *εἰρύω*, IV. -*αται*: H. 355 D, e; K. § 220, 13. — *πρὸς Διός*, *by the authority of Zeus*. — *δ*, subj.; *μέγας ὄρκος*, predicate.

240–253. Ἀχιλλῆος (gen. of cause) *ποθή*, *a longing for Achilles*. — *νῆας*, obj. of *ἔεται*, *shall come upon*, etc. Cf. N. on *ὄν... ἰκῶμαι*, v. 139. Different forms of *νῆος* in the oblique cases? See Lex. — *ἀχνύμενος*, concessive, *though*, etc.: *πέρ*, intena. — *εἶτ' ἄν* = Att. *ὅταν*. — *ὅτ'*, *because*. The critics are agreed as to the meaning of *ὅτ'*; but not as to the letter elided. Cr., F., Düntz. and others take it for *ὅτι* (H. 70 D): Naeg. and others, for *ὅτε*. The greater number of critics are of the former opinion, that *ὅτ'* here, and in some other passages, stands for *ὅτι*. — *ποτὶ... βάλε*, *προσβάλλω*: *γαίῃ*, const.? H. 605; K. § 300, 3, (a). — *πεπαρμένον* (*πέρω*), agrees w. *σκήπτρον*. — *τοῖσι*: const.? dat. w. *ἀνόρουσε* (*ἀνὰ, ὁρούω*): H. 601; K. § 284, (10). Cf. vv. 58 and 68. — *τοῦ... αὐδῆ*: *ex ejus lingua melle dulcior fluebat oratio*. Cic. de Senec. 10: 31. — *ρέεν* (*ρέω*), imperf. without augment. — *τῷ*: const.? Cf. *τοῖσι*, v. 47; join w. *ἐφθίαδ'* (= *ἐφθίατο*, fr. *φθίνω*; cf. *εἰρύεται*, v. 239, N.): *from before him, had passed away*, etc. *δύο γενεαί*, *two generations*. Herod., II. 142, says, *γενεαὶ τρεῖς ἀνδρῶν ἐκατὸν ἔτεδ' ἔστιν*. This would make Nestor somewhere between 67 and 100 yrs. old. — Notice the dif. between *οἱ οἱ*: the former is a relat. (*γενεαί*, anteced.), subj. of *τράφεν* and *ἐγένοντο*: the latter is a pers. pron., depending on *ἔμα*, *together with him*. — *τράφεν* (Att. *ἐτράφησαν*) ἢ *ἐγένοντο*: lit. *were brought up and born*. Our idiom would invert the order; *were born and brought up*. “In a hysteron proteron, the more important thought usually precedes: the second appears as a less essential complement of the idea. Hence *τράφεν*, as denoting a more intimate relation among men than *ἐγένοντο*, is placed first;” F. “In the retrospect, the period of one's education appears nearer and more important than the year of one's birth; and hence, is mentioned first.” Naeg. — *μετὰ* w. dat. H. 643; K. § 294, R. — *δ σφιν*: cf. v. 73.

254–258. ὦ: notice the accent; an exclamation of astonishment: before the vocative, it is written ὦ (perispomenon): *ὦποι*, see Lex. Here it seems to denote the various emotions of surprise, shame, and grief; but especially the last: *O, woe is me! truly, great sorrow*, etc. — *γηθήσαι*: notice the accent, showing that it is optat. H. 367, R. e; K. § 118, R. 3. — *κεχαροῖατο* (*χαίρω*), *πυθόατο* (*πυνθάνομαι*): for the ending, cf. *ἐφθίατο*, v. 251; *εἰρύεται*, v. 239. Force of this form of cond. sent.? H. 743; K.

§ 339, II., (a). *Truly, Priam, etc., would rejoice.* — σφῶν . . . μαρναμένοι, *should learn all these things respecting you two wrangling*; or, as F. renders, *respecting you two, how you wrangle*, understanding the particip. as denoting manner. Const. of σφῶν? H. 582; K. § 273, R. 20. — αἱ, plur. relates to σφῶν, dual. Such interchange of number is frequent. II. 517; K. § 241, R. 8. — περὶ . . . ἐστέ (περλεῖμι): *who are superior to the Danaï in counsel, and are superior in fighting*: μάχεσθαι, same const. as βουλῇν, acc. of specif. H. 762; K. § 305; G. § 93, Note 3.

259–272. ἄμφω δὲ κτέ., *for ye are both, etc.* Cf. N. on δέ, v. 228. — γάρ (γέ, ἄρα), denotes *confirmation* (γέ), and an *inference* (ἄρα). K. § 324, 2. We may perh. express the idea here, in this way: *consider now, that I have once associated with men even braver, etc.* — ἥτερ ὑμῖν, *than you*: grammatically in the same const. as ἀνδράσιν; but logically = ἥτερ ὑμεῖς ἐστε, *than you are*. In a similar way, v. 263, οἷον Πειρίδου κτέ. = οἷος Πειρίδου ἦν, *such as Pirithous was*. — οἷγε, Lex. ὅγε: cf. v. 190. — γάρ, v. 262: the confirmative idea seems here again to be more prominent: *be assured, I have not yet seen, etc.* Notice here ἴδον (Att. εἶδον), and above ὠμίλησα, aor., where we more naturally use the perf.; — a frequent difference of idiom between the two languages. H. 706; G. § 19, N. 4. — οὐδὲ ἴδωμαι, nearly like the fut. indic., but less positive. H. 720, e; K. § 259, R. 4; G. § 87. — κάρτιστοι δῆ: notice this use of δῆ. H. 665; K. § 315, 2. — μέν (vv. 267, 269) = μήν. H. 852, 13; K. § 316, R. — Notice the emphatic repetition κάρτιστοι . . . κάρτιστοι . . . καρτίστοις. — φησὶν, appos. w. καρτίστοις. — ἀπόλεσαν (ἀπόλλυμι), trans. *destroyed (them)*. — κατ' ἐμ' αὐτόν (Hom. does not use the Att. forms ἐμαντοῦ, (acc. ἐμαντόν), σεαντοῦ, etc.), *by myself alone, or for myself alone*. Thus it could be seen what service he, as a single man, rendered. Wolff, however, understands the phrase thus, *according to myself, like myself*, i. e. *worthily of myself*; or, as we sometimes say, *according to the best of my ability*. So St. and Düntz. — Notice the emphat. posit. of ἐγώ: also in juxtaposition and contrast w. κείνοισι, *them*, the heroes above named; same as the subj. of ἀπόλεσαν and καλέσαντο. — ἄν, join w. μαχέοιτο, poten. optat. *and with those (heroes), no one of those who, etc. — would fight.*

273–284. βουλέων (H. 128 D, b; K. § 211, 4), depends on ξύνιεν (= Att. συνέσαν, fr. συνέημι. H. 355 D, c; K. § 220, 14), *they heeded my counsels*. — ἄμεινον (accent: H. 175, a; K. § 65, 5, (b).), sc. ἐστίν. — σέ: Agamemnon: τόνδε, remote obj.; κόρην, direct obj. of ἀποαίρεο. Cf. vv. 162, 230, Note. Observe the irreg. form ἀποαίρεο, for ἀποαιρέεο, with an ε elided and the accent drawn back. — ἀγαδὸς περ ἐών: in the same

sense as in v. 131. Cr., Naeg. and others. — *ἔα* (*édaw*): *ῶς* (followed by the enclit. *οἷ*, hence in the text, *ῶς*), *as*: but leave (the maiden to him), as the sons of the Achaeans first gave (her) to him for a prize. *ῶς* is usually understood here as denoting *manner*, rather than *cause*. So Naeg., St., Düntz. and others. Cr. allows either interpretation. *γέρας* is in appos. w. the obj. of *δόσαν*. — *ἔμμορε, μείρομαι*. — *ῥτε* (*ῶστε*): H. 856, a; K. § 321, R. 4. — *γέλναι*: distinguish carefully between *γέλναι* and *γίγναι*. See Lex. — *ἀλλ' ὕγε*, yet he, begins the apodosis. What words (like *ἀλλ'*) lose their accent by elision? H. 100; K. § 31, III. — *Ἀτρεΐδῃ*: notice the emphat. posit. of this vocat. Cf. v. 277. — *αὐτὰρ ἔγωγε* (emphatic) *κτέ.*, moreover I myself (companion of ancient heroes) beseech you to lay aside your anger against Achilles. *Ἀχιλλῆϊ*, remote obj., depending on *μεθέμεν* (= Att. *μεδεῖναι*, fr. *μεδίημι*): H. 597; K. § 284, (10). — *πολέμοιο* depends on *ἔρκος*, as objec. gen., a defence to all . . . against, etc.

286–291. *ναὶ . . . πάντα*, yes, surely, all this at least (*γέ* imparts emphasis to the preceding word). All that Nestor had said was fitly spoken; but (*ἀλλ'*, v. 287) something more was to be considered. — *κατὰ μοῖραν*: see Lex. *μοῖρα*, III. 5. — *περὶ . . . ἔμμεναι* (Att. *περιεῖναι*), *κρατεῖν*, *ἀνδρῶσιν*, *σημαίνειν*: the repetition of the idea, in words so nearly synonymous, finely presents Agamemnon's emotion, and his idea of the grasping ambition of Achilles:—to be above all, to have power over all, to be king over all, to dictate to all. — *ἄ*, acc. of specif.: *τινὰ* (Lex. *τις*, II.), subj. of *πείσεσθαι* (*πειδομαι*), in which, I think here and there one (meaning particularly himself) will not obey. — *εἰ . . . ἔδεσαν . . . προδέουσιν κτέ.* Force of this const.? H. 745; K. § 339, 2, 1, (a); G. § 49, 1: if the immortal gods have made him. . . , do they therefore permit him, etc. *προδέουσιν* (from the simple stem *ΘΕΩ*) = *προτιδέασιν*. So it is usu. understood.

292–303. *ὀποβλήδην*, adv. (fr. *ὀποβίλλω*), interrupting, interposing. — *ἦ γάρ . . . ὑπείξομαι*, No! for surely I should be called . . . if now I shall yield, etc. See Lex. *γάρ*, I. 2. Notice the mixed form of cond. sent. H. 748, 745; K. § 339, 3; G. § 54, 2. Force of *δή*. H. 851; K. § 315, 2. *πάν ἔργον*, in every thing, adv. acc. — Vv. included in brackets do not, in the opinion of Dindorf, belong to the text (see vv. 265, 296); and hence are often omitted in translating. Omitting v. 296, we may repeat with *μη . . . ἔμοιγε, ταῦτ' ἐπιτέλλεο*, on o' hers indeed charge these things, for not on me at least (may you charge them). The idea is more pointed thus. — *ἐνὶ . . . βίλλεο* (*ἐμβάλλω*): force of the const.? H. 618, a; K. § 300, 3, lay it up in thy heart, or take it to thy

heart. — Different forms of the fut. of μάχομαι in Hom.? Att. form? — οὔτε σοί: why orthotone here? H. 232; K. § 35, R. 2. — οὔτε τῷ (enclit.) ἄλλῳ: difference between the dat. of τῷ and the dat. of the article? σοί and ἄλλῳ depend on μάχσομαι. — ἐπεὶ με ἀφέλεσθε (ἀφαιρέω) κτέ., *since ye who gave (her), etc.* He speaks of the event as if already past. — τῶν ἄλλων (repeated and emphasized in τῶν, v. 301) limits τῷ: *but of the other things, which, etc., of these, you may take and bear away nothing, etc.*: δοῦν, adj. fr. δοός: οὐκ ἂν τι φέροις, poten. optat. H. 722, b; K. § 259, 3; G. § 52, Note. — εἰ δ' ἄγε (see Lex. under this phrase), *but, if you please, come!* μὴν (H. 852, 13; K. § 316, 1), a confirmative word, arresting the attention and fixing it on the preceding thought. Its force may perh. be conveyed best in Eng. by emphasizing the word *come*. — γνῶσι (γιγνώσκω): cf. δῶσι, v. 137, N: καὶ οἷδε, *these also*: οἷδε differs how, in form, fr. 3d sing. of οἶδα? — δουρί: dif. forms of gen. of δόρυ?

305–321. ἀνστήτην = ἀνεστήτην: H. 73 D; 307 D; K. § 207, 7. — λῦσαν, Lex. λύω, III. Notice the change in number. — ἦτε: H. 405 D; K. § 226: οἷς, possessive pron. = Att. τοῖς. — προέρυσσαν, προερίω. — ἐς... ἐς... ἀνά, sc. νῆα: *he selected for (it, the ship), etc.* — βῆσε, *he caused to go, he drove*. What tenses of βαίνω are trans. in the act? H. 416, 2; K. § 158, 1, R. — εἶσεν: H. 431 D, 6; K. § 230, εἶσα: *he led and placed on board, etc.* — ἐν... ἔβη, *and in (it) went, etc.* — Οἱ μὲν, v. 312, *they*, Odysseus and his men. — κέλευδα: const.? H. 547, b; K. § 279, 6. — ἀνωγεν, ἀνωγα. — οἱ δέ, *and they*, the people who were left after Odysseus and his companions had set sail. — οὐρανὸν ἴκεν: of N. on ὃν ἴκωμαι, v. 139. — ἐλισσομένη κτέ., lit. *whirling around the smoke, "wreathed in smoke."* D. — τά, *these labors*, v. 314 ff. — ἐπηπείλησ', ἐπαπειλέω. — τῷ, relat.: οἷ, dat. of interest.

322–332. κλισίην: const.? H. 551; K. § 277. — χειρός, gen. part. *by the hand*. — ἀγέμεν: infin. as imperat. Cf. λῦσαι, v. 20, N. — δῶσι: H. 400 D, i; 361 D; K. § 220, 4; 224, 7. — ἐγὼ... ἔλωμαι: cf. v. 137, N. Observe again δέ (after ἐγὼ) in the apodosis. H. 862, b; K. § 322, R. 8. — σὺν πλεόνεσσι, *with greater numbers*. See Lex. πλείων, end. What is the Att. dat. plur.? — τό, cf. v. 228. — ῥῆγιον, adj. here: *more dreadful*. Deriv.? See Lex. — κρατερὸν κτέ. Cf. v. 25. — τῷ δέ, *and these two*, i. e. the two heralds. — βάτην: H. 408 D, 1; K. § 230, βαίνω. — ἐπὶ τε κλισίας... ἰκέσθην: ἰκνέομαι often takes the acc. without a preposit. Cf. v. 240; v. 362. — τόν, *this one, him*, i. e. Achilles. — οὐδ' ἄρα: notice the force of ἄρα here: *nor, as might be imagined, did Achil. rejoice, etc.* — ταρβήσαντε, aor., denoting the effect, at the first sight of Achilles: αἰδομένῳ (αἰδομαι, poetic = αἰδέσθαι), pres.

denoting continued emotion: *the two, confused and reverencing the king (Achilles) stood still*. Düntz. calls attention to the fact that only the 1st aor., not the pres. particip., of *ταρβέω* is used in Hom. It seems unnatural to refer *βασιλῆα* here to Agamemnon. Very few critics understand it thus. *βασιλεύς* is often spoken of others, besides the commander in chief. — *οὐδέ τί μιν κτέ.*, *nor did they speak to him at all, nor interrogate (him)*. A natural and graphic description throughout. The passage, a little below, is illustrated by Flaxman, in one of his best sketches.

§34—§44. *Χαίρετε*, the usu. salutation, *Hail! heralds!* etc. — *ἄσπον*: how compared? Lex. *ἄγχι*. — *ἄσπον ἵτε*, a familiar and courteous address, *come nearer*. The Germans often say, *Treten Sie näher!* where we should say, *Walk in!* — *ἑμμε* (= Att. *ὑμεῖς*), sc. *ἑστέ*. Do words beginning with *ν* ever take the smooth breathing in the Att. dialect? — *δ* (notice the accent, distinguishing it fr. *δ* the article), *ωλο*. H. 243 D; K. § 217, 5. *σφῶϊ*, 2d pers. *you two*, obj. of *πρῶται* (*πρωτημι*). — *Πατρόκλεις*: see Lex. *Πάτροκλος*. — *καὶ σφῶιν* (enclit. 3d pers.) *δός, and give (her) to them*, etc. — *τῷ αὐτῷ*, *these two themselves*, subj. of *ἔστων*: *μάστιγοι*, pred. What does *αὐτός*, in all its forms, w. the article before it, mean in the Att. dialect? — *πρός τε κτέ.*, *in the presence of the gods*, etc.; a solemn form of oath. — *εἴποτε δ' αὖτε*: *δ' = δὴ*; cf. *μὴ δ' οὕτως*, v. 131, N. Thus *δ'* here is now usu. understood (cf. Spitz., Cr., St., Naeg., F., Düntz. and others): and this clause is taken as protasis, with the preceding as apodosis. Thus, *let these two themselves be witnesses*, etc., *if ever again indeed*. Yet we may understand the sentence differently, taking *δ'* for *δέ*, and this clause as a protasis, with a following apodosis suppressed. So H. 883; K. § 340, 2, (b). — *ἀμῶναι* depends on the combined idea *χρεῖω ἐμείω*, *need of me to avert*, etc. What Achilles would do in such a case is not declared, but is clearly enough implied; and is really more significant, when left thus unexpressed. — *δγε*, *this man*, Agamemnon. — *δύει*, intrans. Lex. *δύω* (B), or *δύνω*. — *πρόσω καὶ ὀπίσω*. Critics are not agreed in the interpretation of these words. Some understand them to mean *the immediate and the remote future*: others (Cr., St., D.) understand the sentence thus, *nor does he know how at all to take into view at once the future and the past*. Perh. the latter interpretation of these words in Hom. is more generally preferred. — *δππως . . . μαχέοντο*: the general rule (H. 739; K. § 330, 2; G. § 44) would require here the subjunc.; as *οἶδε*, the verb of the principal clause, is pres. in meaning. Yet see H. 730; K. § 330, R. 2; G. § 44, N. 2. The ending *-οντο*, st. *-οἶατο*, is thought to occur only here in Hom. — *οἱ παρὰ ρηυσὶ . . . Ἀχαιοί*: lit *there by the ships, Achaeans*: Eng. idiom, *the Achaeans by the ships*.

345-351. φίλος: notice the frequent and peculiar use of φίλος (Lex. 3.) in Hom.,—nearly equivalent to a possessive pron.—ἐπεκείθεο, ἐπεκείδομαι.—δῶκε δ' ἄγειν, and gave (her to them) to conduct (away). Const. of ἄγειν? H. 765; K. § 306, 1, (d); G. § 97. Is the infiu. in Latin thus used?—ἵτην: H. 405 D, 1; K. § 226.—γυνή: defic. appos. w. ἡ: H. 500, d; K. § 247, 2: lit. *but she, the woman*, etc. Cf. N. on οἱ παρὰ νηυσὶ κτέ., v. 344; also N. on v. 382. It is easier and sufficiently accurate to say, *but the woman reluctantly went*, etc.—ἐτάρων depends on νόσφι: δῖν' ἔφ' (anastrophe, H. 102 D, b; K. § 31, iv.), connect w. ἔζετο: *having immediately withdrawn apart from . . . he sat down on the beach of*, etc.—ὀρώων (ὀρώω): explain the form. H. 370 D, a; K. § 222, (3).—ἐπ' ἀπείρονα πόντον, upon the boundless deep. The reading ἀπείρονα, st. οἶνοπα, wine-faced, dark, is adopted by Dind. in his latest edit.; also by F.; and was preferred by Aristarchus. Faesi suggests that a view of the boundless deep would impress Achilles with a keener sense of his helpless condition.—πολλά, adv. H. 226; K. § 278, R. 1, *he earnestly prayed to*, etc.

352-361. ἔτεκός γε: force of γέ? H. 850; K. § 317, 2. Force of πέρ? H. 850, 3; K. § 317, 1. *Since you even bore me* (i. e. even at my birth it was determined) *being very short-lived*, etc. τιμήν περ, honor certainly.—θφελλεν: θφέλω, II. Dif. in meaning between θφέλω and θφέλλω? See Lex.—οὐδὲ . . . τυτθόν, not even a little. Zeus had failed to fulfil his promise, as Achilles viewed the case, in permitting Agamemnon to treat him with dishonor.—αὐτὸς ἀπούρας, having himself, etc., repeats and strengthens the idea ἐλών, thus expressing more fully the emotion of Achilles.—γέροντι, in appos. w. πατρί. They may be rendered, *her aged father*. His name was Nereus: hence, Thetis his daughter, mother of Achilles, was called a Nereid nymph.—ἀνέδν, ἀναδύομαι.—δακρυχέοτος; relation of time: *as he wept*.—χεῖρ . . . κατέρεξεν (καταρέζω), caressed him with her hand. The latter half of v. 361, is a somewhat frequent formula in Hom. See Lex. ἐξονομάζω.

362-369. φρένας, partit. appos. w. σέ. H. 500, b; K. § 266, R. 4, *why has sadness come upon you, your mind?* more freely,—*upon your mind?*—εἶδομεν (οἶδα); subjunc. w. short mode-sign: *that we both may know*.—ἰδύλη (the reading of Dind. last edit. and of F.; H. 409 D, 6; K. § 228, οἶδα) agrees w. τοί: ταῦτα πάντα, obj. both of ἀγορεύω and of ἰδύλη: *why do I rehearse all these things to thee knowing (them all)?* Still he proceeds with the story, thus unburthening his heart to his sympathizing mother. It is well to consider in this whole description—both the inter

view with his mother and that with the heralds—whether the verse of Horace, describing Achilles,

Impiger, iracundus, inexorabilis, acer,

(*De Arte Poetica*, v. 121.)

presents a full and truthful picture, according to the Homeric conception. — ἐς Θήβην, to Thebe, mentioned again 6, 397, as the home of Andromache, wife of Hector. — διεπράδομεν, διαπέρδω. — τὰ, these things, the spoils from Thebe (expressed above in πάντα, all things); obj. of δάσσαντο (δαίωμαι, H. 434 D, 4; K. § 230). — ἐκ . . . ἔλον, ἐξαίρω: Ἀτρείδῃ, dat. of interest, for Atrides, i. e. Agamemnon.

370–388. αὖτ' (= αὐτε) is here, as often, simply a particle of transition: *and after that, and then*. — Vv. 372–376: cf. vv. 13–16; 22–25. — ἐπεὶ . . . ἦεν, since he (ὁ γέρον) was very dear to him (Apollo). — βέλος, obj. of ἤκε (ἵημι): he (Apol.) sent, etc. — οἱ δὲ . . . λαοί, and they, the people; a frequent const. in Hom. Cf. ἡ δὲ . . . γυνή, v. 348, Note: also, v. 383, τὰ δ' . . . κῆλα θεοῖο. As a literal rendering is awkward, we usually say, *and the people, etc.*; and *the shafts of the god, etc.*; and so of other instances, where this idiom occurs in Hom. — ἔμμι: H. 233, ἐγώ; K. § 217; depends on ἀγόρευε: ἐκάτοιο, epithet of Apol., rendered by D., the Archer-god: cf. ἐκάεργον, v. 147. — πρῶτος: cf. Lat. *primus*, used in the same way. — Ἀτρείωνα: patronymic. H. 466. — ἀναστὰς, sc. Ἀτρείων: ἠπειλήσεν (ἀπειλέω) μῦθον. The slow, and even labored, movement of these words (read metrically) is well fitted to call attention to the thought. — ὃ (relat. masc.): cf. ὃ, v. 336, N. Force of δὲ? H. 851; K. § 315, 2, which now in fact has been carried into execution. Notice τετελεσμένος ἐστίν, a longer and more emphatic expression than τετέλεσται.

389–395. τὴν, this one, her, i. e. Chryseis, emphatic posit. — ἐς Χρυσήν: cf. N. v. 100. — πέμπουσιν, ἔχουσιν: notice the juxtaposition of the two verbs;—not an unfrequent arrangement, making both emphatic. H. 885 end; K. § 348, 10, are sending, etc., and they are actually on their way with gifts for the king, i. e. Apollo, cf. v. 36. — τὴν δὲ . . . κόρην Βρισηῖος: cf. N. on οἱ δὲ . . . λαοί, v. 382: the daughter of Briseus. νέον, adv. just now. — σύ, emphat. position: περισχέω, περιέχω, III. — ἔηος, see Lex.; in many editt. written ἔηος: defend thy brave son. Some critics, however, think ἔηος here has nearly the force of a possess. pron. like φίλος, and render it simply, thy son. — λίσαι, imperat., λίσσασθαι. — εἴποτε δὲ (cf. v. 40, N.) τι, if ever a'ready in any thing. — ὠρησας, δνίνημι. — ἡ ἐπει (fr. ἔπος: dif. fr. ἐπεὶ) . . . ἡ ἐ καὶ (intens.) ἔργῳ, either by word, or even by actual service.

396-406. σέο (Att. σου, depends on ἔκουσα) . . . εὐχομένης, *I have heard you boasting in the palace of my father.* — ὅτ' = ὅτε, *when.* — οἷα agrees w. the subj. of ἀμύναι. Why nom.? H. 774, 775; K. § 307, 4 *that you alone among, etc., averted, etc.* — Ὀλύμπιοι: subst. here: *when others, Olympian divinities, both Hera, etc.* The mother of Achilles (Thetis) was not an Olympian divinity herself; so, we cannot say, *when other Olymp. divinities.* — τόνγε, *even him*, i. e. Zeus. — ὑπελύσας: ὑπολύω, II. — ἄχ', ἄκα. — ὃν relates to ἐκατόγχειρον (used as subst.); and is the obj. of καλέουσι. Briareos is usually thought to be an ancient name, and hence, called by the poet, the name used among the gods: while Aegaeon was the name used by the contemporaries of Homer. — δέ τε: H. 856; K. § 321, R. 4. — ἄνδρες πάντες, sc. καλέουσιν. — γάρ introduces the reason for summoning the "hundred-handed": *αἶτε, in turn, on his part.* As Poseidon was mightier (at least, in conjunction with Hera and Athena,) than Zeus; so *in turn, Aegaeon was mightier than his father* (Poseidon): lit. *was better in might.* — τόν, *this one, him*, the hundred-handed. — οὐδέ τε: cf. δέ τε, v. 403: *nor did they bind (Zeus).*

407-412. τῶν . . . μνήσασα (μυμήσκω): const.? H. 554, 576; K. § 273, 5, (e): *now reminding him of these things.* — γούνων (γόγγυ): const.? H. 574, b; K. § 273, 3, (b): *take (him) by the knees.* D. "clasp his knees." — αἶ . . . ἐδέλῃσιν (cf. δῶρσιν, v. 324, N.), *if perchance he may in any way consent, etc.* — ἐπὶ . . . ἀρῆξαι, ἐπαρῆγω. — τοὺς δὲ . . . Ἀχαιοὺς: cf. οἱ δὲ . . . λαοί, v. 382, N. — ἔλσαι (infin. depends on ἐδέλῃσιν), see Lex. εἶλω: ἀμφ' ἅλα, see Lex. ἀμφί w. acc. — ἐπαύρωνται: Lex. ἐπαυρίσκομαι, B, 1. — ἦν (cf. v. 72) ἔτην, obj. of γνῶ: ὅτ', cf. v. 244, N., *his mischievous folly, in that he, etc.*

414-418. αἰνὰ (adv.) τεκοῦσα (τίκτω), *having borne you to a terrible fate.* — αἶδ' ὕφελος (ὀφείλω) . . . ἦσθαι (ἦμαι), *O that you were sitting, etc.* Force of this form of wish? H. 721, b; K. § 259, R. 6; G. § 83, 2; cf. ὥφελε μὲν Κύρος ζῆν, *O that Cyrus were living!* An. 2, 1, 4: ἦσθαι is what tense in form, and what, in meaning? H. 406, 2; K. § 190. — ἐπεὶ κτέ.: the idea is expressed first positively; then, negatively. — frequent idiom: *αἶσα, period of life determined by fate, destined life.* μίνυνθα, δῆν, adverbs in the pred., may be rendered as adjs.: *since now your destined life is very brief; certainly, not very long.* — περὶ πάντων *surpassing all, above all.* H. 650, b; K. § 295, 3, 1, (d). — ἔπλεο (πέλωμαι): 2d aor., usu. pres. in meaning. H. 424 D, 35. — τῷ, *by reason of this fact, therefore.*

419-427. τοῦτο . . . ἔπος, *but indeed, to announce this word* (which Achilles had above suggested): ἐρέουσα, fut. of φημί, agrees w. the subj

of εἰμι: distinguish carefully fr. pres. ἐρέω = εἶρομαι. — εἰμι αὐτῇ, *I will go myself*. — αἶ κε πείσεται, sc. Ζεύς. — μῆνι' (= μῆνιε, imperat. pres., μῆνίω), *continue your anger at*, etc. — Ζεὺς γὰρ κτέ. How Homer came by such an idea is worthy of reflection. — μετὰ w. acc. Force? H. 645, a; K. § 294, II. (1), (a). — χθιζὸς (const.? H. 488, R. c; K. § 264, 3, b,) ἔβη, *went yesterday*. — κατὰ: force? H. 632, a; K. § 292, II. (3), (a). — δωδεκάτη, sc. ἡμέρη. — ἐλεύσεται, sc. Ζεύς. Notice, in v. below, εἰμι as fut. — Διὸς limits δῶ. — μιν, subj. of πείσεσθαι, *that he will gie'd*. Cf. v. 289. Dif. in meaning between the act. and mid. of πείδω?

428-435. ἀπεβήσето, st. ἀπεβήσατο, is now found in the most critical editth. H. 349 D; 435 D, 1; K. § 230, βαίνω. — αὐτοῦ, adv. — ἐνζώνοιο. Why this epithet? "Because the girdle about the breast gave a graceful form to the robe." Cr. Hence it was nearly equivalent to *well-clad*. For a different explanation, see Dic. Antiqq. p. 1173, b. — γυναικός: const.? H. 577; K. § 274, 1. — ἀέκοντος, sc. αὐτοῦ. Critics are not agreed respecting the const. The gen. is now usu. taken w. βίη, and the clause read, *whom they took away in spite of his unwilling*. Others understand it as gen. abs.; still others, especially the earlier critics, as depending on ἀπῆρτων (ἀπαυρῶ). The last interpretation is now genr. abandoned. — οἱ δέ, i. e. Odysseus and his men. — λιμένος depends on ἐντός. — στείλαντο: στέλλω, IV. — δέσαν ἐν w. dat. Force of this const.? H. 618, a; K. § 300, 3. — πέλασαν: Lex. πελάζω, B, 1. — ὀφέντες (ὀφίημι) has the same obj. as πέλασαν: *they neared the mast to the holder, having lowered (it)*, etc. — τήν, *this, it*, i. e. νῆα. — προέρεσαν (προερίσσω), st. προέρυσσαν (προερίω), is now adopted in all the most critical editions.

436-441. ἐκ, in the four successive vv. is to be taken with the following verb. — εὐνός: Lex. εὐνή, II. — κατὰ . . . ἔδησαν: Lex. καταδέω (A). — βῆσαν, trans. cf. N. on βῆσε, v. 310. — v. 439. It has been suggested, that the slow, spondaic movement of this verse is well adapted to express the cautious steps of the maiden in leaving the ship. — τήν: obj. both of ἄγων and of τίθει (= τίθει), *conducting her to the altar, placed her*, etc. — μὲν = μῆν: H. 852, 13; K. § 316, R. — πατρί: const.? H. 597; K. § 284, (10): lit. *for*, etc.; freely rendered, *placed her in her father's hands*. ἐν χειρσί: force of the const.? Cf. N. on ἐν νηϊ, v. 433.

442-449. πρό . . . ἔπεμψεν: προπέμπω. — σοί: const.? Cf. πατρί, v. 441. — ἀγέμεν (= ἄγειν), ῥέξαι (ῥέζω, II.): force of the infin. here? H. 765; K. § 306, 1; G. § 97. Is the infin. in Lat. thus used? — ἰλασόμεσθα (ἰλάσκομαι) may be taken as fut. indic., or as aor. subjunc. G. § 44,

N. 1; yet the aor. subjunc. is far more comm. For short mode-sign, see H. 347 D; K. § 220, 16. For ending -μεσθα, see H. 355 D, d; K. § 220, 12. — ἐφῆκεν, ἐπί, ἱμυ. — ἐν χειρὶ τίθει: a brief expression for τῇ . . . πατρὶ φίλῳ ἐν χειρὶ τίθει. — τοὶ δέ, *but they*, i. e. Odysseus and his men. — ἔστησαν, 1st aor. What tenses of this verb are trans. and what intrans. in the act.? H. 416, 1; K. § 173, R. 2. — οὐλοχύτας ἀνέλοντο (ἀναυρέω), *they took up*, etc. They all thus participated in the sacred ceremony. After the prayer, these bruised barley-corns were thrown forward on the victims and the altar (v. 458). The whole description is interesting, as being the earliest account in Grecian literature of a sacrifice.

450-456. τοῖσιν, *for them*; dat. of interest. — μεγάλα, adv., cf. πολλά, v. 351; also Lex. μέγας, V. — χεῖρας ἀνασχών (ἀνέχων). It appears that the priest, extending his hands, prayed to an invisible divinity; as there was probably no image or shrine of Apollo before him, except the altar. — Vv. 451, 452; cf. vv. 37, 38. — ἡμὲν δὲ ποτε (a reading now adopted in the most critical edit.) . . . πάρος, *surely, already once formerly, you heard me*, etc. — τίμησας (= ἐτίμησας) differs how fr. the particip.? II. 367, b; K. § 118, R. 2. — ἴψαο, ἵπτομαι. — ἦδ' ἐτι καὶ νῦν, *and still now also*. — ἐπικρήνον: cf. v. 41. — ἦδη νῦν, *already now, now at once*: ἄμυνον (ἀμύνω), imperat. How would the particip. neut. nom. be accented? K. § 75, 2.

458-466. οὐλοχύτας προβάλλοντο (προβάλλω): cf. N. v. 449. — εξέταμον, ἐκτέμνω. — κατὰ . . . ἐκάλυψαν (κατακαλύπτω): sc. μηρούς, *enveloped (them)*. — δίπτυχα ποιήσαντες, sc. κνῖσαν, *having made it (the fat caul) double*: δίπτυχα (as if fr. a form δίπτυξ, -υχος), acc. sing. agreeing w. κνῖσαν understood. So Cr., St., Naeg. et al. Some, however, take it as adv. — ἐπ' αὐτῶν, *upon them*, i. e. the thighs thus enveloped in the caul. — καίε, sc. αὐτοῖς. — σχίζης, dat. plur. Notice the ι subscript, distinguishing it fr. the gen. sing. — ἐπὶ . . . λεῖβε (ἐπιλείβω), *and poured out in addition (ἐπὶ) sparkling wine*; or as some say, *dark wine*: perh. it suggests both ideas, *dark and sparkling wine*. — κατὰ . . . ἐκάη (κατακαίω), *the thighs were consumed*: lit. *were burned down*. Notice the three words, apparently in the same sense, μῆρα, μηρία (v. 40), and μηροὶ (μηρούς, v. 460). — ἐπάσαντο, πατέομαι. — μίστυλλον τ' ἄρα, *then they both cut in pieces*, etc. — τάλλα (= τὰ ἄλλα); thus Dind. writes: usu. written τάλλα. H. 99; K. § 31, II. — ἀμφ' ὀβ. ἔπειραν (πέιρω), *they pierced (the pieces) with spits on both sides*, i. e. so that the spits appeared on both sides: = *they pierced the pieces through with spits*. Naeg. For another, and, as I think, a less natural explanation, see Lex. πέιρω. — ἐρύσαντό τε πάντα, *and drew them all off*, i. e. from the spits.

467-474. τετόκορτο: H. 425 D, 15; K. § 230, τεύχω. — τι, adv acc. — ἐξ . . . ἔντο (ἐξίημι), *had banished the desire of*, etc. — κρητῆρας, the *mixers*. Distinguish carefully between κρητῆρ and δέπας. See Lex Also Dic. Antiqq. 367, b. — ἐπεστέψαντο (ἐπιστέψω) ποτοῖο (const.? H 575; K. § 273, 5, (b)); *filled . . . brimful of drink*. — ἐπαρξάμενοι δεπασσιν. The interpretations of this phrase (which occurs several times in Hom.) are various. The verse is now usu. rendered, *and then they distributed (it, i. e. the drink, the wine and water already prepared in the mixer) to all, after pouring the first into the goblets (for a libation)*. The youths (κοῦροι), who acted as cup-bearers, bore the wine around to the guests in pitchers (filled by dipping into the mixer), and poured it into the cups, which were already in the hands of the guests. Each guest poured on the ground as a libation his first cup-full. The entire transaction is here briefly indicated in v. 471. δεπασσιν depends perh. on the comp. verb ἐπαρξάμενοι: H. 605. "The prep. ἐπὶ may denote the slight forward motion of the full pitcher." St. — πανημέριοι: cf. N. on χθιζός, v. 424, *and they all day long*: not to be taken too strictly, as a large part of the day was already gone. κοῦροι Ἀχαιῶν, in appos. w. οἱ δέ: cf. N. on ἡ δὲ . . . γυνή, v. 348. It will be observed that all this took place after they had satisfied the desire of eating and drinking (ἐπελ . . . ἔντο). It was therefore a symposium (συμπόσιον), which followed the banquet (δεῖπνον), and was regularly distinct from it. For a full account of the symposium, see Dic. Antiqq. p. 1082.

475-487. Ἥμος δὲ . . . δὴ τότε, *But when . . . then indeed*. — κρέφας, subj. of ἐπὶ . . . ἦλθεν. — ἥμος δὲ . . . καὶ τότε ἔπειτα, *but when . . . even then immediately*. What Att. word = ἥμος? See Lex. — ἀνέγοντο. (ἀνά, ἔγω μετὰ κτέ., *they started for*, etc. — στήσαντο (here, as often, trans.), *they set up (for themselves)*. — ἀνὰ . . . πέτασαν: ἀναπετάννυμι. — ἐν . . . πῆσεν (ἐμπρήσω) μέσον ἱστίον (= Att. μέσον τὸ ἱστίον, H. 536; K. § 243, R. 5), *the wind filled the midst of the sail*. — ἀμφὶ w. στείρη: κύμα, subj. of ἵαχε: μεγάλη, adv. — ἰνὸς ἰούσης: force of the particip. here? H. 788, a; K. § 312, 4, (a); G. § 109, 1; § 110, N. 1, *as the ship moved on*. — ἔδεν (δέω) is properly spoken of a thing having life. The metaphor here is striking; *and she ran along*, etc. — ἴκοντο, here used w. a prep.; often takes the acc. as direct obj.: *but when they arrived at*, etc. Observe that, as ἀνά is used of embarking on the sea (v. 478), so κατά is spoken of coming to land. The army was encamped close by the ships, which were drawn up on the land, and supported by props. — ὑψοῦ ἐπὶ ψαμάδοις is added to ἐπ' ἡπείροιο, to define it more exactly, and at the same time making the description more picturesque; *upon the land*

high upon the land: ἐπὶ w. the gen. denotes tendency; w. the dat., rest. H. 640, 641; K. § 296, 1, (b); II. 1, (a):—a distinction more easily perceived than expressed here. — ὑπὸ κτέ., *under (it, i. e. the ship)*. — αὐτοὶ δέ, contrasted w. νῆα μέν, *while they themselves*, etc.

488–497. Αὐτὰρ δ . . . υἱὸς . . . Ἀχιλλεύς: cf. ἡ δὲ . . . γυνή, v. 348, N. — μῆνιε: observe the force of the imperf. *continued his anger*. — πωλέσκετο (πωλέομαι), φδινύδεσκε (φδινύδω, φδίω, φδίω), ποδέσκε (ποδέω): for the iterative formation, see H. 410 D; K. § 221. Remember the peculiar meaning of πόλεμον in Hom.; also, of φίλον: cf. N. v. 345. — κῆρ (acc. of specif.) differs how in meaning from κήρ, v. 228? — Ἄλλ' ὅτε δὴ ῥ' . . . καὶ τότε δὴ: notice the force of δὴ. H. 851, a, b; K. § 315, 2: also, the force of ῥά, not usu. rendered, for want of a corresponding Eng. word equally brief. H. 865; K. § 324, 3. *But when already . . . even then, I say*, etc. — ἐκ τοῖο, *after this (time)*: δωδεκίτη ἡώς, *the twelfth morning*, from the time, expressed in round numbers, when he began to be angry (v. 488); or from the time of his interview with Thetis (vv. 421 ff.). — ἴσαν: H. 405 D; K. § 226. — ἦρχε (ἄρχω), *went first, took the lead*. — λήθετο, Lex. λανθάνω, II. mid. — ἐφετμένων (ἐφετμή): endings of gen. plur.? H. 128 D, b; K. § 211, 4. — ἀνεδύσετο (cf. N. on ἀπεβήσετο, v. 428) κῦμα κτέ., *rose up from a wave of the sea*. Perh. the full idea is, *she rose upward, leaving behind her the surging sea*. Const. of κῦμα? H. 544, a. Obj. of ἀνεδύσετο. For another const. w. this verb, see v. 359. — ἡερίη: for the const., cf. N. on χρίζος, v. 424. Notice the confluence of vowel-sounds in this word,—a peculiarity of the Ionic dialect. — οὐρανὸν Οὐλυμπόν τε: const.? H. 551; K. § 277: or perh. it may be taken as obj. of ἀνέβη, like κῦμα w. ἀνεδύσετο. So St.

498–510. ἄτερ, w. ἄλλων. — κορυφῇ, *on the*, etc. Const.? H. 612; K. § 283, 1. — λάβε (differs how fr. the imperat.? Cf. v. 407), sc. αὐτόν: γούνων, const.? Cf. v. 407, N. — ὑπ' . . . ἐλοῦσα, sc. αὐτόν, lit. *having taken hold of (him) under the chin*. Notice here ὑπό w. gen. denoting situation,—a rare const. H. 656; K. § 299, 1, (1), (b). — Ζεῦ πάτερ: the resemblance in sound to the Lat. *Jupiter* will not escape notice. — εἴποτε κτέ. Cf. v. 394; τόδε κτέ. Cf. v. 41. — τιμήσον (imperat.), differs how in form fr. the fut. particip. nom. sing. neut.? (particip. τιμήσον). Cf. ἄμυνον, v. 456, N. — μοί, dat. of interest. — ὀκνηροτάτος ἄλλων, *most short-lived beyond (all) others*. Cf. in v. 417, ὠκύμορος περὶ πάντων, which expresses nearly the same idea. — ἐπλετο: cf. N. on ἐπλεο, v. 418. — τῶσον: not quite synon. w. τιμήσον, v. 505: τιμῶ is the generic word *to honor*: τῶ, *to honor in view of some wrong done, to recompense*. — ἐπὶ . . . τιθεῖ (imperat. fr. ἐπιτίθημι), *impart to*, etc. — τόφρα . . . ὄφρι

may be rendered by the one word *until*: lit. *so long a time ... until* ὥς ἄν ... τίσωσιν: hypothet. relat. sent. of time. H. 757, 758; K. § 537, 5, and 6; G. § 66, 2. — ὀφέλλωσιν; ὀφέλλω: distinguish carefully fr. ὀφέλω. See Lex.

511-521. οὐτι (fr. οὐ, τίς, = Att. οὐδέν, or οὐδέν τι), adv. acc. — ἦστο, ἦμαι. — ὥς ἦψατο (ἤπτω) ... ὥς ἔχει' ἐμπεφυῖα (ἐμφύω), as she grasped his knees, thus s/he continued clinging (to them); lit. *having grown (in them)*,—a very expressive metaphor, denoting the tenacity of her grasp. — εἶπετο (ἔρομαι) denotes here the notion of petition, not less than that of inquiry, and may, I think, be rendered *besought* (him). — Νημερτές μὲν (= μὴν) δὴ, now, indeed, surely, etc. Deriv. of νημερτές? — ὑπόσχεο (ὀπισχέομαι) and κατάνευσον are not entirely synon. See Lex. κατάνευω. — ἔπι = ἔπεισι. H. 102, a; K. § 31, R. 3, *since there is not to thee*, etc. — ὅφρα, final conj. *in order that*. N. B. It takes the subjunc. to express pres. or fut. purpose, without ἄν. H. 739; K. § 330, 1, 2; G. § 44. Yet ἄν is sometimes expressed. H. 741; K. § 330, 4; G. § 44, N. 2. Above (v. 509) ὅφρα, w. ἄν, is an adv., denoting time, not purpose. — μετὰ, w. dat. *among*. Is this const. Att.? H. 643; K. § 294, R. (Att. ἐν). — λόγια ἔργα, sc. τὰδ' ἔσονται, *these will be*, etc. Cf. v. 573. — ὅτε ... ἐφήσεις (ἐφίημι), *since you will incite me*, etc. ὅτε in this clause is usu. taken as causal: Cr., Naeg., F. St. Cf. v. 244, N. In v. 519, ὅτ' ἄν is, as usual, temporal; *when she shall irritate me*, etc. The easy transition from a temporal to a causal meaning is oftenest seen in ἐπεὶ, ἐπειδὴ, and in the Lat. *quum*. The causal force of ὅτε is rare, and by some critics is denied entirely. ἐρέδρουν, H. 361 D; K. § 220, 4. — καὶ αὐτως, *even thus*, i. e. *even as the case now stands*; he implies, much more would she taunt me, if I were now to grant your request. — τέ. H. 856, a; K. § 321, R. 4.

522-527. σὺ μὲν ... ἐμοὶ δέ: antithetical. Notice the value of the particles, μὲν ... δέ. — ἀπόστιχε: ἀποστείχω. — μή, Lex. B, I, *lest, for fear that*. — νόησιν, νοέω, II. — καὶ ... μελήσεται: cf. N. on κεν κεχολάσεται, v. 139. The form μελήσεται, st. μελήσει, is said to occur only here. — ὅφρα, before τελέσω, is usu. understood as a temporal adv., *until*; before πεποιδής, it is plainly a final conj., *in order that*. — εἰ δ' ἄγε: cf. v. 302. — ἐμέθεν, H. 233 D; K. § 217. — οὐ γὰρ ἐμὸν (ἀνὴρ) *thing belonging to me, or proceeding from me, my promise*; subj., sc. ἐστί) ... ὅ τι ... κατανεύσω, *for any promise of mine, whatever I shall confirm with a nod of the head, is not to be taken back, nor*, etc. — οὐδ' ἀτελεύτητον, *nor can it fail of fulfilment*. Force of the verb. adj. ending -τος? H. 398, 1; K. § 234, 1, (i).

528-535. ἦ, cf. v. 219, N. — ἐπ' ... νεῦσε (ἐκινεύω), *noddod to (her)*

with, etc. — *ἐπερρώσαντο, ἐπιρρώομαι*. — These three vv. (528–530) are said to have given Phidias his sublime conception of Olympian Zeus. (Strabo, 2, p. 187, ed. Kram. cited by F.) But the inquiry might arise, was not Phidias as capable of a conception entirely original, as Homer. Each, in his own sphere, was a master. — *κρατός*, gen. w. *ἀπ'* (does not suffer anastrophe here, but loses its accent by elision): distinguish *κρατός* carefully fr. *κράτος: ἀθανάτοιο*, by its position, is most naturally joined w. *κρατός*, although it makes good sense joined w. *ἀνακτος*. D. renders, "*Waved on the immortal head th' ambrosial locks.*" Naeg. cites Virgil's imitation, Aen. 9, 106, *Adnuit et totum nutu tremefecit Olympum*. — *διέτμαγεν* (*διατμήγω*, *ν* for *σαν*, H. 355 D, c; K. § 220, 14), *were separated, parted*. Notice again dual subj. w. plur. verb. — *ἄλτο*. H. 408 D, 33, and 432, 3; K. § 227, B. — *Ζεύς*, sc. *ἔβη*, or some similar word, suggested by *ἄλτο*; an instance of zeugma. H. 882; K. § 346, 3. — *ἀνέστην* (*ν* for *σαν*, cf. *διέτμαγεν*), *stood up, rose up*. It is interesting to notice this token of respect existing among the Greeks at this early period: for what Homer here says of the gods indicates without doubt a custom of his time. — *ἔτλη*: tenses in use? Lex. ΤΑΛΩ. — *μείναι*, (sc. *αὐτὸν*) *ἐπερχόμενον*, lit. *to await (him) approaching*. D. "*to wait his coming.*" — *ἀντίοι ἔσταν*, *rose (and went) to meet (him)*: *ἀντίοι*, lit. *opposite, to (him)*. The preceding clause suggests the rendering of *ἔσταν*, *rose (and went)*.

536–543. οὐδὲ . . . ὅτι κτέ. The critics are not agreed in regard to the exact structure of this sentence. F. and Düntz. take *μὲν* in close logical connection with *ἡγνοῆσεν*, *was not ignorant in regard to him*: Naeg. and St. take *μὲν* as the obj. of *ἰδοῦσα*. Again, Naeg., F., and St. connect *ὅτι κτέ.* with *ἡγνόησαν*, *was not ignorant in regard to him, that*, etc.; while Düntz. connects *ὅτι* with *ἰδοῦσα*, *having seen that*, etc. Perh. we may best render the sentence thus (connecting *μὲν*, in idea, both with the verb and the particip.), *nor did Hera fail to perceive in regard to him, at a glance* (lit. *having seen him*), *that the silver-footed*, etc. Thus, the particip. *ἰδοῦσα* denotes *manner* or *means*: *ἡγνόησεν, ἀγνοέω*. — *οἱ* (enclit.) *συμφράσσατο* (*συμφράζομαι*) *βουλὰς*, *had concerted plans with him*. — *κερτομίοισι* (deriv.? See Lex.), sc. *ἐπέεσιν* which is often expressed: *with heart-cutting (words)*. — *προσηύδα* (sc. *Ἥρῃ* subj.), *προσανῶδω*. Notice, *ην* is a diphthong, and pronounced in one syllable. Cf. *ἀπηύρων*, v. 430. *Τίς δ' (= δὴ) αὖ κτέ.* *Who of the gods now again*, or, *Who of the gods, I pray, has again*, etc. *δὴ*, II. 851; K. § 315, 2. For the elision, cf. vv. 151, 340. Yet Düntz. takes *δ'* for *δέ* here, and in v. 131. He suggests also that, in v. 340, *δ'* may be for *δέ*, in the sense of *δὴ*,—a weaker form;

as *μὲν* often = *μήν*. — *τοί*, dat. join w. *συμφράσασατο*. — *φίλον*, pred. ; *δικαζέμεν* (*δικάζειν*) with its adjuncts, subj. of the sentence : *ἐντα* and *φρονέοντα* agree w. the implied subj. of *δικαζέμεν*; though they might have been in the dat. agreeing w. *τοί*. H. 776 ; K. § 307, 2, (b.) *Always is it pleasant to thee, being apart from me, meditating, to decide upon, secret measures.* *κρυπτάδια* is obj. both of *φρονέοντα* and of *δικαζέμεν*. — *πρίφρων*, pred. w. *εἰπεῖν*, II. 775 ; K. § 307, 4 : *nor hast thou yet, in any degree, had the courage to declare to me freely any plan* (*ἔπος*), etc.

545-554. "Ἠρῆ : notice the prominent position of this word, and the abruptness of the address. — *μή* . . . *ἐπιέλπω* (*ἐπί*, *ἐλπομαι*) . . . *εἰδήσῃ* (*οἶδα*), *do not, I pray* (*δῆ*), *hope to know*, etc. : *μύθους*, *plans*, cf. *ἔπος* above. — *χαλεποί*, sc. *μῦθοι*. — *τέρ*, intens. as usu. The concessive idea, *though*, belongs to the particip. — *ὅν*, sc. *μῦθον*, *whatever plan*. — *ἐπιεικής*, sc. *ῆ*, *it may be suitable (for thee) to listen to*. — *ἔπειτα*, *then, after that*, i. e. after the point is once settled that the plan is suitable for your hearing. — *πρότερος*, sc. *ῆ σὺ, sooner (than thou)*. — *τόνγε* repeats with emphasis the idea already expressed in *ὅν*. — *εἴσεται*, *οἶδα*. — *ἐδέλωμι*, H. 361 D ; K. § 220, 1. Force of *τι* in *μήτι*? *Do not you at all*, etc. H. 848, a ; 683, a ; K. § 303, 4. Cf. *οὔτι, οὐδέν τι*. — *αὐτὰ ἕκαστα*, *these things severally*, referring to *ὃν μὲν, ὃν δέ*, used collectively. *διείρω, διδ, εἶρομαι*. — *βοῶπις* : D. renders it, *stag-eyed*. Yet see Lex. — *ποῖον τὸν μῦθον* : a condensed and very pointed expression. Lit. *what that word you spoke!* i. e. *what (was) that word (which) you spoke!* Cf. H. 556 ; 826, a ; K. § 344, R. 3. Difference in meaning between *ποῖος* and *τίς*? See Lex. *ποῖος*. — *καί* and *λίην* (Att. *λίαν*) are both intens. *even surely*, or in one word, *surely* : *σέ*, obj. of *εἶρομαι* and *μεταλλῶ*. Above, v. 550, these verbs take *ταῦτα*, acc. of thing, for their obj. The present tense, qualified by *πάρως*, or any similar word, may be rendered by our perf. *Surely, I have not been wont formerly to either que-
stion or examine you*. — *εὐκηλος* agrees w. the subj. of *φράζεαι*, *but with very little concern (for me) you consider*. *τὰ . . . ἄσσα* (H. 246 D ; K. § 217, 6), *the things which, whatever things*. — *ἐδέλυσθα* : H. 357 D ; K. § 220, 2. Cf. above, v. 549, *ἐδέλωμι*.

555-559. *αἰνῶς*, Lex. *αἰνός*. — *παρείπῃ* differs how in meaning fr. *πεῖλω*? See Lex. *παρεῖπον*. — *ἡρίη* : cf. v. 497 ; also, N. on *χθιζός*, v. 424. — *σοίγε* depends on *παρ* : notice the emphat. force of *γέ*, *by you even*, indicating the earnestness and directness, with which Hera charges the fact home on Zeus. — *τῇ*, *to this one, to her* (Thetis). Notice the asyndeton denoting haste and emotion. H. 854 ; K. § 325, 1, (a). — *ὣς . . . τιμήσῃς, ὀλέσῃς*. Force of the subjunc.? H. 728 ; K. § 345, 5 ; G

§ 44, N. 1. *I think you (have) surely promised her that you will honor . . . and destroy, etc.* — πολέας (πολύς), Att. acc. plur. ? Differs how fr. acc. plur. of πόλις ? -λέας, synizesis. H. 37 D ; K. § 206, 4.

560-567. νεφεληγερέτα : declens. ? H. 136 D ; K. § 211, 1, (c). — δαίμονι, and the masc. δαίμονις are oftener used in reproachful address, but sometimes with respect. The connection, and especially the tone of voice, would indicate which was intended. It is variously rendered here. Some translate it, *strange one* ! or *presumptuous one* ! Others take it as ironical, and render it, with less propriety, I think, in this connection, *admirable one* ! Perhaps the simple address, *goddess* ! would be suitable here. — αἰεὶ . . . ὅτεαι (ὅτομαι), *you are always suspecting (something), you are always suspicious*. Notice the accumulation of vowel-sounds in the first half of this verse. H. 32 D ; K. § 203, 4. — λήθω, pres. indic. = λανθάνω. — τι in compos. w. οὐ, obj. of πρῆξαι. — ἀπὸ θυμοῦ : see Lcx. θυμός, II. 3. — ῥίγιον, cf. v. 325. — εἰ . . . ἐστίν, *but if this is so*, i. e. if I have in fact made a promise to Thetis. So Koepfen and Cr. understand it : St. refers the supposition to what immediately precedes ; *if this is so*, i. e. if the fact is as I have just stated. — ἐμολ . . . φίλον, *it wi l be agreeable to me* ; — the haughty language of a sovereign ; *tel est notre bon plaisir*. — μή, cf. v. 28. — ὅσοι θεοί : anteced. incorporated in relat. clause. H. 809 ; K. § 332, 8 : *lest all the gods, as many as are, etc., may not avert me from thee, when I approach nearer* : ἰδνθ' = ἰδντα, sc. ἐμέ, obj. of χαράσωσιν. — ἐφείω (Att. ἐφῶ, ἐπί, and ῶ, fr. ἵημι) : H. 400 D, i ; K. § 222, I, B : *when I lay, etc.*

569-583. φίλον, cf. N. v. 345. — Οὐρανίωες, appos. w. θεοί : in form, a patronymic. H. 466, a : *descendants of Uranus*. — τοῖσιν : const. ? H. 601 ; K. § 284, 3, (10) : *in their presence, before them*. The following comic scene has a strange effect, in contrast with the preceding wrangle ; and was perhaps deemed necessary to restore the gods to their accustomed good-humor. — ἐπίηρσ, obj. of φέρων, *agreeable things*, "*soothing words*," D. — σφέ, *you two*, Hera and Zeus. — κολῶν ἐλαύνετον, lit. *drive on a wrangle*, i. e. *if you continue a wrangle*. — καὶ . . . νοεούσῃ (concessive), *though she is even herself very prudent, very intelligent* ; and hence, does not really need my suggestion. — φέρειν depends on παρὰ φημι. — νεικέησι, νεικέω : H. 370 D, b ; 361 D ; K. § 222, B, (2) ; § 220, 4. — σὺν . . . ταρῆξῃ, συνταράσσω ; ἡμῖν, dat. of interest. — εἴπερ . . . στυφελίξει (infm. sc. ἡμᾶς), *for if the Olympian, who hurls the lightning, wish to cast us down from our seats* : — a condition, with the conclusion suppressed. H. 883 ; K. § 340, 2, (b) ; G. § 53, N. 1. Cf. v. 340, εἴποτε κτέ. N. Also v. 135. The conclusion is readily supplied by the mind, — a slight pause

being made after the condition,—and the thought is more impressive than though the sentence were filled out in regular form. — δ γὰρ κτέ. gives the reason for the foregoing implied apodosis. — καθάπτεσθαι, as imperat.; cf. λῦσαι, v. 20, N. — Ἰλαος, pred., 'Ολύμπ-, subj.

585–593. *μητρὶ*, dat. of interest: lit. *for*, etc.; the clause may be rendered freely, *placed . . . in the hand of*, etc. *ἐν χειρὶ τίθει*: peculiarity and force of this const.? H. 618, a; K. § 300, 3. — ἀνδρῶν, Lex. ἀνέχω, B, mid. — κηδομένη and εἰούσαν: concessive; *though greatly* (πέρ) *two* b'ed; *though very dear*, or perh., *dear as you are*. — μή: cf. v. 566. — ἐν ὀφθαλμοῖσιν, *in my sight, before my eyes*, strengthens the idea of ἰδομαι. — οὐτι: cf. μήτι, v. 550, N. — ἀντιφρέσθαι depends on ἀργαζέος. H. 767; K. § 306, 1, (d); G. § 93, 2, (is) *hard to be opposed*. — καὶ ἄλλοτε . . . μεμῶτα (agrees w. μέ, obj. of ῥίψε), *when on another occasion also I desired to defend (you)*. — ποδὶς τεταγών (H. 584 D; K. § 230, ΤΑΓΩ.), *having seized (me) by the foot*. — πᾶρ ἡμᾶρ: force of acc. of time? The same idea is conveyed, v. 472, by an adj. οἱ δὲ πανήμεριοι, *and they all day long*. — κάππεσον = κατέπεσον fr. καταπίπτω. H. 73 D; K. § 207, 7. — ἐν Λήμνῳ: cf. N. on ἐν χειρὶ, v. 585. Where was Lemnos? See map. It was thought to be a favorite place of resort for Hephaestus (Vulcan), probably on account of the volcano Mosychlus in that island; yet his work-shop, according to Homer, was on Olympus. — ὀλίγος, *little*, in the sense, *only a little*. — ἐνῆεν (ἐν, εἰμί) sc. ἐμοί. It appears from Il. 18, 395 ff. that he had on a previous occasion been cast down from Olympus by Hera herself, who was ashamed of him, and wished to conceal him on account of his lameness. In speaking of this act, he uses the not very filial expression, μητρὸς ἐμῆς ἰότητι κυνώπιος, *by the will of my dog-faced mother*.

596–611. παῖδς . . . χειρὶ, *received from her son with her hand*. ('r., Naeg., F., Düntz., St., and others. δέχομαι takes either the dat. or the gen. of a person from whom any thing is received. W. gen. 14, 203; 24, 305, and other passages, where a gen. possess. is inadmissible. W. dat. 2, 186. — Vv. 497, 498; cf. vv. 470 ff. N. — ἄσβεστος . . . γέλως, *irrepressible laughter*. Why was this? The answer is partly given in the next verse, *when they saw Hephaestus puffing*, etc. His grotesque appearance in the office of cup-bearer (in place of Ganymedeas, most beautiful of youths, or of Hebe, goddess of youth and beauty) was the ludicrous thing. — ἐνῶπιο, ἐν, ἔρυνμι. — μέν = μήν. — πρόπαν, πρόπας. — φόρμιγγος, Μουσῶων, same const. w. δαιτός, depending on ἐδέετο. Μουσῶων, cf. N. on δεῖ, v. 1. — ἀμειβόμεναι, *replying to one another, responsive*. — Dif. in meaning between ὤψ and ὠψ? — ἡελίοιο: notice the confluence

of vowel sounds. Cf. αἰεῖ . . . ὄτεαι, v. 561, N. — κακκείοντες (κατά, κέω: cf. κάππεσον, v. 598, N.), *desiring to rest*: a desiderative verb fr. κεῖμαι. Usual formation of desid. verbs in Greek? H. 472, j; K. § 232, R. 3. — ἕκαστος: partit. appos. w. οἱ μέν. H. 500, b; K. § 266, 3. — ἐκάστω, dat. of interest w. ποιήσεν, *had made for each*, etc. — ἀμφιγυῖεις, *lame in both feet*. So understood usu.; but F., after Goebel, suggests the somewhat doubtful meaning, *utrinque validis artubus*, i. e. *brachiis instructus*. — ἰδύλῳ (st. εἰδύλῳ, particip. εἰδώς, fr. οἶδα) *πραπίδεσσι*· dat. of manner or means; *with intelligent mind, with cunning skill*. — ὄν, possess. pron. — ἦϊ, ἦϊε, εἰμι. — κοιμᾶδ', ἐκοιμάτο. — ὅτε . . . ἰκάνοι: force of the optat. here? H. 729, b; K. § 327^b 2; G. § 62. — καθεῦδ', *he slept, began to sleep*, or simply, *fell asleep*. This is not contradicted in the next book, v. 2. — παρὰ, sc. αὐτῷ καθεῦδε, *and by him slept*, etc. The reflecting student will not fail to compare and contrast these low conceptions with those which we derive from the sacred scriptures.

BOOK SECOND.

11-10. ἄλλοι . . . θεοί, *the other gods*, i. e. in distinction from Zeus. This contrast is made plainer by the particles μὲν . . . δέ. — ῥά: cf. note 1, 8. This book stands in the closest logical connection with the preceding. — παννύχιοι: cf. πανήμεριοι, 1, 472; also note on χθιζός, 1, 424. — οὐκ ἔχε, lit. *did not hold, did not continue to possess*. Zeus may have fallen asleep and continued asleep for a while, so far as this statement is concerned. Cf. 1, 611. D. renders it, *but the eyes of Jove sweet slumber held not*. — ὀλέσας: optat.: πολέας, cf. 1, 559, note. — ἦδε . . . βουλή, *this, as a plan*; or simply, *this plan*. For the arrangement, cf. ἡ . . . γυνή, 1, 348, note. — δέ οἱ (dat.): how would δέ be accented if οἱ were the art. nom. plur.? Cf. note, 1, 72. — πέμψαι κτέ: in apposition with βουλή. H. 766; K. § 305, 1. — οὖλον: the meaning given by L. & Sc. (see Lex. οὔλος, 2) is not generally preferred; rather, *pernicious, deluding*: fr. ἔλλυμι. — καί μιν (= Ὀνειρον) κτέ: cf. note, 1, 201. — Βάσκ': Lex. βάσκει. — In v. 9, notice the asyndeton, imparting liveliness to the narration. H. 854; K. § 325. — ἀγορευόμεν: infin. as imperat. Cf. λῦσαι, 1, 20. *announce very accurately*, etc.

11-19. εἰ, *him* (i. e. Agamemnon): obj. of κέλευε. Corresponding Attic word? How is this word used in the Attic dialect? Latin word akin to this? H. 668, 671, a, b; K. § 302, R. 3. — κὲν ἔλοι: poten. optat. — ἀμφὶς . . . φράζονται: Lex. φράζω, II. 1. — ἐπέγραμψεν: ἐπιγνάμπτω. — λισσομένη: denotes here the means. H. 789, b; K. § 312, 4, (e), *by entreating*. — ἐφῆπται: ἐφάπτω. — Ἰκανε . . . ἐπί: ἰκάνω oftener takes the acc. without a prep. It then directs the mind rather to the end of the going or coming, to the *terminus*; and is rendered *to attain, to reach*. With a prep. the mind is directed more to the *progress* of the going or coming: *he went towards the swift ships, he approached the swift ships*. — περί, sc. εἰ or αὐτόν: κέχυδ', Lex. χέω, III. 2.

21-27. τὸν . . . γερόντων, *whom of the elders*, etc. γερόντων limits τόν, not μάλιστα. — τί' = ἔτιεν, fr. τ'ω. — τῷ . . . εἰσέσμενος: Lex. ΕΙΔΩ, II. 2, c. dat. — μὲν depends on προσεφώνεε. — δαίφρονος differs how in meaning in the II. and Odys.? See Lex. — ἐπιτετράφαται: ἐπιτρέπω. H. 355 D, e, 392, Rem. a; K. § 18, 1, § 220, 13. — ξύνες (σύν, εἰς): συνίημι, II. — σεῦ: why accented here? H. 111, b; K. § 35, 3, b. Depends on κήδετα. — ἀνευθεν: adv. — ἐλαίρει, sc. σέ.

33-40. ἔχε, sc. ταῦτα, *keep these things*, etc. — ἀνήρ: Lex. ἀνῆμι III. H. 400 D, i; K. § 224, 9. Resolved forms. — ἀπεβήσεται: 1, 428, note. Cf. προσεβήσεται, v. 48. — τόν, h'm, i. e. Agamemnon: αὐτοῖ, adv. — φρονέοντα agrees with τόν. — τά, *those things*, obj. of φρονέοντα, and anteceded. of ᾧ. — ῥά: observe how often this little word occurs. Try always to perceive its meaning. Cf. note 1, 8. — ἔ... ἐμελλον: plur. verb. w. neut. plur. subj. H. 515, b; K. § 241, 4, Rem. 5 (c). — φῆ; ἔφη: see Lex. φημί, I. — ὅγε, i. e. Agamemnon. — ἡματι (ἡμαρ) κείνῃ. Express the idea *on that day* in Att. What additional word is required? H. 538; K. § 246, 3. — νήπιος (emphatic position), qualifies ὅγε. — ᾗδ; οἶδα. — ἔργα, as *labors, toils*, in apposit. w. τά, *those things*. H. 500, d: cf. note on γυνή, 1, 348. We may render, *the labors, which*, etc. — ἄλγεα τε στοναχάς τε: obj. of θήσειν. — ἐπ', join w. Τρωσὶ... Δαναοῖσι: *to, bring* (lit. *to place*) *sorrows and groans upon*, etc.

41-46. ἔγχετο: without augment, fr. ἡγρόμην, ου, ετο: fr. ἐγείρω. H. 432. 5; K. § 223, 11. — ἀμφέχυντ'; ἀμφιχέω: cf. περὶ... κέχυτα, v. 19: *was poured, was diffused around him*. — ἔζετο δ' ὀρθοδαίς (ὀρθόδα), and *he sat erect*. — περὶ... βάλλετο (περιβάλλω): force of the mid.? H. 688 ff; K. § 250: *he cast around himself*, etc. — For a full account of the χιτών, and of the φῶρος, see Dic. Antiqq. pp. 851, 852, 1171. — ἀμφὶ... ἔϊφος. The sword was attached to a belt, and thus it might be said that he cast it around his shoulders. — ἔρδιτον αἰεὶ, *always imperishable*. "because it was the work of Hephaestus," Cr.; "because it always remained in the family," F. and others. Both reasons are good, but the latter was probably the idea in the mind of Hom. Cf. vv. 101-108.

49-58. ἰρέουσα (φημί): fut. denoting purpose, *to announce the light*, etc. — δ, i. e. Agamemnon: κέλευσεν, here w. dat. of a pers.; usu. w. acc. — οἱ μὲν κτέ: explanatory, and hence the asyndeton. H. 854; K. § 325 (b). — τοὶ δέ, i. e. Ἀχαιοί. — βουλήν, st. βουλή, the reading of the most critical recent edit.: obj. of ἴζε. Cf. Lex. ἴζω, I. — βασιλῆος: in appos. w. Νέστορος, implied in Νεστορέη. H. 523 b; K. § 268, 2: *by the ship of Nestor, Pylus-born king*. — Νέστορι depends on ἐφεί (ἐοικα): εἶδος κτέ. acc. of specification, μέγεθος, *stature*: φύνη, perh. *form*: ἔγχεστα (how compared? H. 229 D; Lex. ἔγχι.) an emphatic repetition of the idea μέλιστα, and especially, *he most nearly resembled*, etc. — προσέειπεν often takes acc. μῦθον, and acc. of pers., lit. *he spoke a word to me*; more freely, *he addressed me*.

71-82. φῆγετ' ἀποπτόμενος (ἀποπέτομαι), lit. *was gone having flown away*; more freely, *he took flight and was gone*. ἀνήκεν, ἀνῆμι: cf. ἀνήν,

v. 34. — *ἔγχε*: cf. 1, 302, note. — *πειρήσομαι, ἡ δέμεις ἐστίν*, *will try (them), which (thing) is right*; relat. pron. agreeing w. predicate noun. Some critical editt. read here *ἧ*, st. *ἧ*, *in what way*, etc., *as is right*, or perh. *as is customary*. — *ἄλλοθεν ἄλλος*, *one from one place, another from another*. *ἄλλος* in partitive appos. w. *ὑμεῖς*. H. 500, b; K. § 266, 3. — *ἐρητύειν*: cf. note on *λύσαι*, 1, 20. — *τοῖσι δ' ἀνέστη*. H. 601; K. § 284, 3 (10). — *εἰ . . . ἐπισπεν*: supposition contrary to reality: *ψεῦδος πτέ*, conclusion expressing mere possibility. H. 746, 748, 750; K. § 339. I. (b), II (a), *we should affirm (that it was) a falsehood: μάλλον, rather*, i. e. *we should rather turn away* (from it, than be drawn towards it, and influenced by it.) — Antecedent of *ὅς*, the subj. of *ἴδεν*, *but now he has seen (it), who*, etc.

84–93. *ἐξ*: why not accented here, according to H. 104, a; K. § 32. (b)? Because *ἐξ* is taken with *νέεσθαι*: and *βουλῆς* depends on *ἐξ* in compos., or, as Küh. thinks, on the compound verb. K. § 300, 2. (b); H. 616. — *ἐπανεύστησαν: ἐπανίστημι*. — *οἱ δὲ . . . βασιλῆες*: cf. note on *οἱ δὲ . . . λαοί*, 1, 382. — *ἐπισσεύοντο: ἐπισεύω*. — *ἥντε (= ὥς ὅτε) . . . ὥς*, v. 91: *as when . . . so*, etc. — *πέτρης ἐκ γλαφυρῆς* belongs in idea both with *εἰσι* and with *ἐρχομένων*, *as swarms of thronging bees issue from a hollow rock, coming forth* (from it) *ever afresh*, etc.: *ἐκ* is separated from *ἐρχομ.* by tmesis, and *πέτρης* depends on the compound verb, or on the prep. in compos. Cf. *ἐξ*, v. 84. — *πέτονται ἐπὶ* w. dat. Peculiarity and force of the const.? H. 618, a; K. § 300, 3. — *τέ* after *αἱ μὲν* and *αἱ δέ*. H. 856, a; K. § 321, Rem. 4. — *πεποτήταται: πέτομαι*. For the ending, see H. 355 D, e; K. § 220, 13. — Dif. in meaning between *ὥς* and *ὥς*? See Lex. What word in Att. prose is comm. used instead of *ὥς*? *οὕτως*. — *τῶν*, of *these*, i. e. *λαῶν*. — *ἄπο*: why accented thus? What four prepositions do not suffer anastrophe? Dif. between poetry and prose in the use of anastrophe? H. 102, 102 D, b; K. § 32, IV. — *ἐστιχόωντο* (*στιχάω*): explain the ending *-όωντο*. H. 370 D, a; K. § 222, A. (3). — *ἱλαδόν*: cf. *βοτρυδόν*, v. 89. Notice the beautiful metaphor in *βοτρυδόν* (lit. *like clusters of grapes*: fr. *βότρυς*). — *Ὅσσα*: as a personification. Cf. *Ὀνειρος*, v. 6. *Rumor*. Lat. *Fama*. *δαίηει*, Lex. *δαίω* (A). Notice the expressive metaphor in this word: lit. *burned*: pe.h. we may render it, *spread like fire*.

94–109. *ἀγέροντο: ἀγείρω*. — *τετρήχει: τάρσσω*, II. — *λαῶν* depends on *ὑπὸ . . . στεναχίζετο*. H. 583, *groaned beneath the people while they were sitting down*. — *ἐρήτυον*: peculiarity in its use here? H. 702; K. § 256, 4 (a), (γ). — *εἰποτ' . . . σχολατ'* (= *σχολῶντο*, fr. *ἐχῶ*). Cf. note on *πεποτήταται*, v. 90): *if ever they would desist from their outcry* —

σπουδῇ, viz *tandem*. See Lex. *σπουδῇ*, II. as adv. — *σκήπτρον*: cf. v. 46 What was the usual form of a sceptre? See Dict. of Antiqq. p. 1011 The following account of the sceptre indicates the divine origin of Agamemnon's authority. — *κάμει τεύχων*: Lex. *κάμνω*, II. — *δῶκε*, sc. *σκήπτρον*. — *διακτόρφ*: the opinions of critics are about equally divided between the three meanings *messenger*, *conductor*, *servant*. Perh. the meaning *messenger* is usu. preferred. For the supposed etymology, see Lex. — *πολύαρνι*: metaplastic (H. 199; K. § 67, (c): see Lex. *πολύαρνος*. — *Θυέστ'*, *Θυέστα*, *Θυέστης*. H. 136 D, a; K. § 211, 1 (c): emphat. appos. w. *δ*. So also, Πέλοψ, v. 108, cf. *ἡ... γυνή*, 1, 348. — *φορῆναι*, *ἀνδρᾶσιν*: const.? H. 765; K. § 306, 1. What would be the Latin idiom? — *τῷ* (i. e. *σκήπτρῳ*)... *ἐρεισάμενος*: Lex. *ἐρείδω*. B. pass. and mid. — *μετηύδα*: *μετά*, *αὐθῶς*.

111–115. *μέγα*, adv. qualifies *ἐνέδησε*: *has exceedingly entangled me in*, etc. — *σχέτλιος*: emphat. position. Cf. *νήπιος*, v. 38. — *ὅς*: recollect that a relat. pron. has the force of a personal or demonst. pron. combined with a conj.; here, with a causal force, *since he*. H. 853, b; K. § 334, 2. — *πρὶν μὲν... νῦν δέ*: *formerly... but now*. — *ἐκπέρσαντ'*, i. e. *ἐκπέρσαντα*, sc. *ἐμέ*, *that I having sacked*, etc. Cf. note on *έόντα*, 1, 541. Notice further, that the chief point in the promise of Zeus — the destruction of Troy — lies in the participle. — *δυσκλέα* (*δυσκλέης*): agrees w. *μέ*, which is subj. of *ἰκέσθαι*. For the peculiarity in declens. see H. 180; K. § 213, 15. — Const. of *Ἄργος*? H. 551; K. § 277. What would be the prose const.? Notice here the meaning of *Ἄργος*; also in v. 108, and often; — not simply the city Argos (since Agamemnon was from Mycenae, not from Argos); but the city and a wide area of country around it. Cf. note on *Ἀχαιοῖς*, 1, 2. Where were the cities Argos and Mycenae?

116–128. Force of *πού*? Lex. *πού*, II. 2. — For the meaning of *φίλον* here, cf. 1, 564: *μέλλει*, impers. — *ὅς δὴ*: force of *δὴ*? H. 851; K. § 315, 2. — *τοῦ κράτος*, *the power of this one* (Zeus), *his power*. — *αἰσχροὺν γὰρ κτέ.*: *γὰρ* resumes the thought in vv. 114, 115, and introduces a fuller expression of it, Lex. *γὰρ*, II., *yes, this indeed is shameful*, etc. — *καὶ ἐσσομένοις*, *in the view of future generations also* (not simply in the view of those now living): *πυθέσθαι*, *to hear of*, depends on *αἰσχροὺν*. H. 767; K. § 306, 1 (d). — Vv. 120–123, are in definitive appos. w. *τόδε* v. 119, *this... the fact that*, etc. — *μὰψ οὕτω*, *thus vainly*, i. e. *vain as it would turn out to be if the Greeks should now return home*. — *λαόν*, subj. and *πολεμόν*, obj. of *πολεμίζειν*. H. 547; K. § 278, 1. — *πέφονται*: *φαίνω*. — *εἴπερ γὰρ* introduces a confirmation

of the statement μάχεσθαι . . . παυροτέροισι, and carries out more fully the thought αἰσχρὸν κτέ, v. 119. — κ' ἐδέλομεν: notice the use of κέ here, with the optat. in the protasis; making this the apodosis of a suppressed protasis. Thus, *if we should wish* (were it possible). Cf. 1, 60, note and references. — ταμόντες: Lex. τέμνω, II. 2. — ἀριμνησθήμεναι depends on ἐδέλομεν: endings infin. aor. pass.? H. 359 D; K. § 220, 18. ἔμφω, appos. w. subj. of ἐδέλομεν. — Τρῶας μὲν λέξασθαι: supply εἴπερ κ' ἐδέλομεν, *if we should wish to collect the Trojans, as many as*, etc. Cr. and some others understand λέξασθαι here in the sense *to select*. ἐφέστιοι, pred. w. ἔασιν (εἰμί, H. 406 D; K. § 225). — ἡμεῖς . . . διακοσμηθεῖμεν . . . ἐλοίμεθα: a condition, sc. εἰ, *and if we Achaeans should be divid'd*, etc. ἐλοίμεθα, αἰρέω, aor. mid. *and should choose*, etc. — δευόιατο: δέω (B), also δέω, Lex.: -όιατο, st. -οιντο, as usu. in Hom.

129–138. νῆας, subj. of ἔμμεναι; πλέας (Att. πλέοντας or πλείοντας, see Lex. πλέες), predicate adj., qualifies νῆας: Τρώων; peculiarity in accent? H. 160, c; K. § 65, 2 (a): depends on πλέας. — πολλέων (two syllables by synizesis): for the ending έων, see H. 128 D, b; K. § 211, 4. What other endings occur in Hom. in the gen. plur. 1st declens.? — πλάζουσι, *thwart, hinder*. — εἰῶσι: εἰδω, Att. εἰδω. — The number of the Trojan forces, including both native Trojans (ἐφέστιοι) and allies (ἐπικούροι), was 50,000, according to II. 8, 562 ff; that of the Greeks from 120,000 to 140,000, according to various estimates. — ἐννέα δὴ . . . καὶ δὴ: Lex. δὴ, I. — βεβδάσι: βάλω. — Διὸς . . . ἐνιαυτοί, *years of great Zeus*. Zeus is elsewhere also spoken of as presiding over periods of time; also over objects in nature, cf. v. 146. This line is important as fixing the time in the war, when the events described in the II. took place. — δοῦρα, δόρυ: νεῶν, ναῦς. The thought in this line is not particularly encouraging in view of a sea-voyage. — αἱ δέ που κτέ.: force of ποῦ? Lex. ποῦ, II. 2; cf. v. 116. *And, I suppose*, etc., or *And, no doubt*, etc. — εἶατ' (= εἶται = ἦνται), fr. ἦμαι. — ποτιδέγμεναι, προσδέχομαι. — ἔμμι = ἡμῖν, H. 238 D; K. § 217. — αὕτως, *thus*; cf. 1, 133, 520. They could all see how far their work appeared to be from its accomplishment.

139–146. ὥς ἂν . . . εἴπω: const. of hypothet. relat. sentences? H. 757; K. § 333, 3, and 4; G. § 61, 3. πειδόμεθα: use of the subjunct. here? H. 720, a; K. § 259, 1, (a); G. § 85, *as I may propose, let us all obey*, i. e. let us all yield to that which I may propose. — ἔτι, *hereafter*, Lex. ἔτι, II. — θυμόν, *emotion, vehement passion*. — πᾶσι: appos. w. τοῖσι; antecded. of ὅσοι. — μετὰ: Lex. μετὰ c. accus. V. — βουλῆς: the *plan* of Agam. as unfolded in the council of chiefs ἐπάρχουσιν: ἐπακούω. — φή: see Lex.; the reading of Dind., F., and some others;

α. ὡς Notice the accent: different from φῆ, v. 37. — θαλάσσης, the generic word: πόντου, *the open, deep sea: like the long waves of the sea, of the Icarian deep.* See map, S. E. part of the Aegean. — τὰ; obj. of ὥρορε (ὕρυνμι): on what principle is the aor. here translated as pres.? Cf. ἐκλυον, I, 218, note and references. — Διὸς νεφελάων: cf. Διὸς ἐνιαυτοί, v. 134. Notice ὥρορε and ἐπαΐξας agreeing w. the nearest subj. H. 511, h; K. § 242, 1 (b).

147–154. ὡς δ' ὅτε κινήσῃ: hypothet. rel. sent. Notice the omission of ἄν. H. 759; K. § 333, Rem. 3; G. § 62, N. 3. — λήϊον: obj. of κινήσῃ. — ἐπαιγίζων: force of ἐπί? *rushing upon* (it, λήϊον). Cf. ἐπαΐξας v. 146, *rushing upon* (them, the waves). — ἐπὶ τ' ἡμίει (Lex. ἐπημύω): sc. λήϊον: *and it bends downward* (ἐπὶ towards the ground) *with its ears.* The sentence changes from a dependent const. (ὡς... κινήσῃ) to an independent (ἡμίει). — τῶν, *of these*, the persons mentioned, vv. 142, 143. — ἔπ': why accented thus? H. 102, b; K. § 51. IV. — ποδῶν ὑπέρειδε: notice the force of -δε = -θεν: *from beneath their feet*: ἵστατο, *stood* (in clouds). — ἐλκέειν (-έμεναι, -ειν), sc. νῆας. — οὐρούς: οὐρός, Lex.; distinguish carefully fr. οὐρος. — ὑπὸ δ' ἔρεον (ἐφαίρειω), *they took away... from under*, etc. Cf. ποδῶν ὑπ-, v. 150.

155–165. κέν... ἐτύχθη (τεύχω), *would have been effected*, etc. Force of this const.? H. 746; K. § 339, 2, 1 (b); G. § 49, 2. — πρὸς... ἔειπεν (= προσεῖπεν), *unless... had addressed a word to*, etc. Cf. I, 201. — ὦ πόποι: cf. note, I, 254. Derby renders it here, *O heaven!* — οὕτω δῆ: mark the emphatic force of δῆ. — νῶτα: Lex. νῶτος and νῶτον, II. — καδ (H. 73 D; K. § 207, 7)... λίποιεν: καταλείπω. — εὐχολήν, appos. w. Ἑλένην: *would leave behind, as a boast to Priam*, etc. — ἀπό, I. 2. Lex. — Most editors place an interrogation point after αἴης; but the reading of Dind. (as a direct statement) expresses the indignation of Hera quite as forcibly. — κατὰ: cf. I, 487. — σοῖς κτέ. Notice the asyndeton, denoting haste. — μηδὲ ἕα (ἔδω)... ἐλκέμεν, *nor suffer* (them) *to launch*, etc. The subj. of ἐλκέμεν (sc. αὐτούς) is suggested by the distributive phrase φῶτα ἕκαστον. H. 514, b, c.

169–179. εὔρεν: asynd., cf. v. 164. — ἑσταότα (ἵστημι), *standing*, — an indication that he was not carried along with the general current. He was perhaps thinking of the direction of Agamemnon, v. 75. — μιν, obj. of ἵκανεν: κραδίην and θυμόν, acc. of specif. — προσέφη, sc. αὐτόν. — ἐν... πεσόντες: peculiarity and force of this const.? H. 618, a; K. § 370, 3, (a). — μηδέ τ' ἑρώει: notice the use of τέ herv. II. 856; K. § 321, Rem. 4; *nor hesitate*. Sp. and Cr. read here μηδ' ἔτ' ἑρώει, *nor longer*, etc.

182-187. *ζυνέηκε*: Lex. *συνήμι*, II. — *βῆ δὲ δέειν*: Lex. *βαίνω*, I. 2 — *ἀπὸ ... βόλε*: *ἀποβάλλω*. — *χλαῖναν*, Lat. *laena*. For a description of this garment, see Dic. Antiqq. p. 665. — *οἱ* (enclit.), *him*, i. e. Odysseus. — *Ἀτρεΐδων* (H. 136 D, 2; K. § 211, 2) *Ἀγαμέμνονος*: depends on *ἀντίος*, an adj. qualifying *αὐτός*; takes the gen., as it contains the idea *ἀντί*. — *δέξατο οἱ*, *received from him*: *δέχομαι* takes either the dat. or gen. of the pers. With gen. 1, 596. — *σκήπτρον*. The sceptre of Ag. was a symbol of the highest authority. — *σὺν τῷ*: cf. v. 47.

188-197. *δύτινα ... κυχῆη* (*κυχάνω*): const. of hypoth. rel. sentences? H. 757, 760, c; K. § 333, 3 and 4; G. § 62. — *Δαιμόνιε*: here used with respect, though introducing a rebuke. *Admirable one!* or perh. *My good sir!* Derby translates it here *O gallant friend!* Cr. renders it (very improperly, I think), *Fool!* Cf. note on 1, 561. — *ἐρητύσασκε*: *ἐρητύω*, w. iterative ending. H. 410 D; K. § 221. — *σέ*, subj. of *δειδίσσεσθαι*: *κακὸν ὥς*, like a coward: why is *ὥς* accented here? H. 104, a; K. § 32, (c). — *ὅλος νόος κτέ.*, what (is) the mind of, etc. — *ἔψεται*: cf. 1, 454. — *ἐν βουλῇ*, join w. *ἔειπεν*: what he said in the Council, i. e. in the Council of chiefs, v. 53 ff. — *μὴ ... βέξῃ*: *I fear that he*, etc. H. 720, d; K. § 318, R. 6. *βέξῃ* (*βέζω*) takes two accusatives (*κακὸν νῆας*), may inflict some harm on the sons of, etc. H. 555; K. § 280. 2. — *δυμὸς δὲ κτέ.* appears to be intended as a general truth: *μέγας* is pred.: for the wrath of a... is mighty. — *τιμὴ* (sc. *διοτρεφέος βασι-*), his honor, etc.

198-206. *ὃν ... ἴδοι κτέ.* H. 757, examples; K. § 337, 7: *ἐλάσασκεν* (*ἐλαύνω*), *δοκλήσασκε* (*δοκλάω*), iterative ending: but on the other hand whatever man of the common people he saw, etc., this one he smote with, etc.: *τὲ ... τέ* (v. 198) connect the two subordinate clauses, *ὃν ... ἴδοι* and *βοῶντα ... ἐφεύροι*. The former *τέ* is not easily rendered. — *Δαιμόνιε*, *admirable man!* here used ironically and contemptuously: perh. we may render it, *Sirrah!* — *ἦσο, ἦμαι*. — *φέρτεροι*: Lex. *φέρτατος*, II. — *σὺ*, sc. *εἰ*, or *ἐσσί*. What forms of the copula are oftenest omitted? H. 508, a; K. § 238 RR. 6 and 7. — *βασιλεύσμεν*: observe the person, we shall not, etc. — *ἀγαθόν*, pred. adj. neut. (sc. *ἐστί*). H. 522; K. § 241, 2. examp. — *ἔδωκε*, sc. *βασιλεύειν*, implied in the foregoing. — V. 206 is rejected by the best critics as an interpolation here (it occurs with a slight variation in 9, 99), and need not be translated.

208-216. *ἐπισσεύοντο*: *ἐπισεύω*. — *αἰγιαλῷ*: const.? H. 612; K. § 283, 1. — *θάλασσα* and *πόντος* differ how? Cf. vv. 144, 145. — *ἐκολῶ*: *κολῶ*. Cf. 1, 575. — *ἔπεα*: obj. of *ᾗδῃ* (*οἶδα*), lit. who knew in his mind words, etc. — *ἐριζέμεναι* depends on the idea *ἔπεα ἄκοσμη*

ᾗ, and denotes the result; *so as to contend*, etc. — ἀλλὰ introduces a thought opposed to the idea κατὰ κόσμον. Repeat after ἀλλὰ the idea (somewhat modified) of v. 213, *but he had in mind* (and uttered) *whatever seemed to him to be*, etc. εἴσατο (Lex. ΕΙΔΩ): force of the optat.? H. 729, b; K. § 327^b. 2; G. § 62. γελοῖον, *likely to provoke laughter*: Ἀργείοισιν, *on the part of*, etc. H. 601; K. § 284, (10), (a). — αἰσχιστος ἀνὴρ: pred., lit. *he came under (the walls of) Troy the ugliest man*; i. e. *he was the ugliest man who*, etc.

217–224. πολλός: the definition of Butt. (see Lex.) is generally preferred. This word introduces a more particular description, after the general statement; hence, the asyndeton. The whole passage has been condemned by some fastidious critics; but it exhibits perhaps better than any other the position of the common people in the heroic age. The ugliness of Thersites' person and the coarseness of his language were only a natural set-off to his indecorum (according to the Homeric idea) in speaking at all in the assembly of the people. Cf. above v. 202. — ἕτερον, *one*, strictly *one of two*. See Lex.; a frequent use of ἕτερος in Hom. — συνοχωκότε: see Lex. συνόχωκα. — ὑπερθεν is often rendered, as here, simply *above*. Does, then, the ending -θεν lose its force? I think not. It may be explained thus, *ὑπερ- above*, -θεν *from* the chest, the part just mentioned. Cf. προπάροιθε, v. 92, *in front of the deep shore*, viewed *from* a point (imagined by the poet) still more remote from the shore. And so, of similar instances; the connection suggesting how the relation *from* is to be understood. — ἐπενήνοθε: Lex. sub voce. — ἐχθιστος... μάλιστα: notice the double superlative: *most hateful especially to*, etc. Cf. v. 58. — νεικέεσκε: νεικέω w. iterative ending. — αἶτε: Lex. II. 2, *then however*. — ὀξέα, adv., *shrilly*, join w. κεκληγώς (κλάζω): the manner of speaking was suited to the coarseness of the language and the ugliness of his person. — τῷ... κοτέοντο: *were angry at him*, i. e. at Thersites. Some, I think improperly, understand τῷ to mean Agamemnon. αὐτάρ, *yet*, disregarding the indignation of the Achaeans. — μακρὰ βοῶν: Lex. μακρός, 4.

225–234. τέο: H. 244 D; K. § 217, 6, (b); joined w. ἐπιμέμφει, as gen. of cause; and with χατίζεις, a verb of want. H. 575, 577; K. § 273, 5, (b); § 274. Cf. 1, 65. — δ': cf. 1, 540, Τis δ', note: *on what account, I pray, do you again find fault, and of what*, etc. — κλισίαι, sc. εἰσί. — διδομεν: notice the pers. *we Achaeans give*. The arrogance of Thersites, in speaking for the whole army, is not to be overlooked. — καί belongs regularly with the word or clause following it: *are you still in want even of gold*, or perh. thus, *are you still in want of gold also, which*, etc. —

κέ w. fut. indic. Cf. 1, 175. — υἱος: gen. See Lex. υἱός. Notice the dif. in accent. — ὃν κεν ἐγὼ κτέ.: here again the vanity and arrogance of Thersites appear. — ἡ ἐ γυναῖκα νέην, *or are you in want of a new concubine*, etc. Two have already been mentioned, Chryseis and Briseis. Instead of γυναῖκα, we should expect here the gen. in the same const. w. χρυσοῦ, depending on ἐπιδένειν: but γυναῖκα is so far removed from its verb, that the exact word is not thought of, and only the general idea of desiring, longing for (perh. ποθέω) is kept in mind, and this naturally takes the acc. — ἵνα . . . φιλότῃ, “*to gratify thy lust*.” Derby. — μίσγειν, κατίσχειν (κατίσχω, *to keep*): subjunc. H. 347 D; K. § 220, 16. — ἄρχὸν ἐόντα, sc. σέ, subj. of ἐπιβασκόμεν (infin., Lex. ἐπιβάσκω): κακῶν depends on ἐπὶ in compos. denoting motion *towards*. H. 641, a, 583; K. § 296, (1), (b). Cf. 4, 99.

235–242. ἐλέγχεα: dif. between τὸ ἐλέγχος and ὁ ἐλέγχος in meaning? See Lex. — Ἀχαιῖδες κτέ. *Achaean women, no longer Achaean men!* the most provoking taunt, as addressed to warriors. — τόνδε, *this one*, i. e. Agamemnon. — αὐτοῦ, adv. — πεσσέμεν: Lex. πέσσω, III. — ἦ . . . ἦέ: a double indirect question: Att. εἰ . . . ἦ. See Lex. ἦ, II. Notice χ’ = κέ, which belongs probably w. ἦ. G. § 36, 2. Thus ἦ κε . . . ἦέ = Att. ἐάν . . . ἦ, *whether . . . or*: an indirect double question depending on a verb of seeing, knowing, or inquiring. Notice the succession of enclitics ἦ ῥά τί οἱ χ’: ἦ ῥά . . . χ’, *whether now*: H. 865; K. § 324, 3: τί (indef.), adv. acc.: οἱ (dat. enclit., receives the accent of χ’ = κέ; hence, written οἱ), *him*, i. e. Agamemnon: προσαμύνομεν, subjunc. — καὶ before οὐκ intens., *whether now we . . . or in fact (do) not (aid him)*. — ὅς, *since he*. H. 822; K. § 334, 2: introduces one reason why the Greeks should now leave Agam. alone. — ἔο (= οὖ) depends on ἀμείνονα. — ἐλὼν κτέ. Cf. 1, 356, 507. — χίλος, sc. ἐστί. — φρεσίν: const.? H. 609; K. § 285, 1, (3), (b). — μεδήμων, p. ed.: *but he is*, etc. — ἦ γὰρ ἂν . . . λαβήσαιο: condition omitted. H. 752; K. § 340, 1; G. § 52, 2, *for*, (*were it not so*, i. e. *were Achilles not of yielding disposition*), *you would surely now*, etc. Cf. 1, 232.

245–251. ἦνίπατε: ἐνίπτω. — πέρ, intens., qualifies λιγύς: ἐὼν, concess. Cf. 1, 181, note. — ἴσχειο: cf. 1, 214: force of the mid. voice? H. 687 ff; K. § 250. — οἶος differs how fr οἶος in meaning? Lex. — οὐ . . . φημί: see Lex. φημί, III. *for I deny that there is*, etc. — As anteceded. of ὅσοι, understand τῶν or πάντων: *of all, as many as*, etc. — τῷ . . . ἀγορεύοις: cond. omitted. Cf. v. 242: *were it not thus* (as I have affirmed), *then (τῷ) you would not*, etc. This is the interpretation of Faesi and Naeg. Cr., however, and some others understand the optat. here as

a mild imperat., and render it, *wherefore do not*, etc. The neg. οὐκ seems opposed to this explanation. ἀνὰ στόμα ἔχων, see Lex. στόμα, special phrases. βασιλῆας, obj. of ἔχων. — προφέροισ . . . φυλάσσοις: the force of οὐκ ἄν extends to the end of the sentence.

252-264. τῷ, cf. τῷ, v. 238. Recollect that the indef. τῷ has the acute accent only when followed by an enclitic. — ἴδμεν: Attic form? H. 409, 6; K. § 195, § 228, (b), οἶδα. — νῆες: appos. w. the subj. of νοστήσομεν, sc. ἡμεῖς. — Vv. 254-256 probably do not belong here, as is indicated by the brackets. — τῷ, *by reason of this, wherefore*. — v. 257. Cf. 1, 212. — κινήσομαι (κινῶν) is usually considered fut. indic. here. For κέ, κέν, or ἔν w. fut. indic. see H. 710, b; K. § 260, 2, (1); G. § 37, 2. Cf. 1, 139. Faesi and a few others consider it aor. subjunc. w. short mood-vowel. — ὧδε: cf. Lex. ὧδε, II. *as just now here*; or, if the local meaning of ὧδε in Hom. is denied, we may render the phrase lit. *as just now, in this way*. I incline to the opinion of Butt., Cr., and others, who in a few passages admit the local signification in Hom. — μηκέτι ἔπειτα . . . ἔπειτα (ἐπὶ, εἰμί), *then may*, etc.: optat. of wishing. H. 721; K. § 259, 3, (b); G. § 82. — Ὀδυσῆϊ, emphatic, st. ἐμοί: dat. of interest: lit. *on the shoulders for Odysseus*, or more freely, *on the shoulders of Od.*: ὁμοίω depends on ἐπὶ in compos. — ἀπό: join w. δύω. — φίλα ἑμάτα, *thy garments*. Cf. 1, 345, note. — τὰ τ': see Lex. τέ, VI. *which cover the nakedness*. — αὐτόν, sc. σέ, *thee thyself*. — πεπληγώς: πλήσσω. — ἀγορήδεν (ἀγορά-θεν): H. 203; K. § 235, 3.

266-271. ὁ δέ, *but he*, i. e. Thersites. — οἱ, *from him*. Const.? H. 601; K. § 284, 3, (10). — ἐξυπανάστη: ἐκ *out from*, ὑπό (repeated w. σκήπτρου) *from under*, ἀνὰ *up*, ἵστημι (in what tenses intrans. in the act.? H. 416, 1; K. § 173, Rem. 4). See Lex. ἐξυπανίστημι. — ὕπο: why accented thus? H. 102 D, b; K. § 31. IV. — ἔζετο: up to this time, is appears, he had been standing;—an additional evidence that v. 255 (ἦσαι κτέ. *you sit*, etc.) is supposititious. — ἀχρεῖον ἰδών: Lex. ἀχρεῖος, II. Cf. καὶ μιν ὑπόδρα ἰδών, v. 245. Here however (in v. 269) ἰδών is used without any definite obj., i. e. absolutely. For the explanation of ἀχρεῖον, see H. 547, c; K. § 278, 3, (c). — οἱ δέ, *and they*, i. e. the Greeks who were looking on. — ἀχρύνενοι, concess.; πέρ, intens. *even though exceedingly grieved*, probably because of their disappointment in respect to the return home. — ἐπ' . . . γέλασαν: ἐπιγελάω. ἡδύ implies that they enjoyed the laugh, and may be rendered, *heartily*. — ὧδε, *thus* (denoting, as in Att. usually, what follows). — τῷ, in the fullest sense indefinite, and implying more than one, *one and another*. H. 683, b. — εἴπεσκεν: iterative ending.

272-277. *Ω πῶποι denotes here *awe*: *Heavens!* or *O ye gods!* Cf. v. 157, also 1, 254. — κορυσσων: the rendering for this passage in the Lex. is not quite suitable. Cr. renders it better, *to raise, excite*. — μέγ' ἄριστον, predicate-adj. qualifying τόδε, obj. of ἔρεξεν: *he has done this, the very best (deed):* or more fully, *this (is) the very best (deed which) he has done*, etc. — ὅς, *sc. that he, since he*, etc. Cf. 239, note: ἔσχ' (= ἔσχεν fr. ἔχω) *has restrained this... from*, etc. ἀγοράων: Lex. ἀγορά, III. — πάλιν αὖτις: Lex. πάλιν, 3: οὐ... ἀνήσει (ἀνίημι), *will not move him*, etc.: ἀγῆνωρ, *inseparable*.

279-283. παρὰ, *sc. αὐτῷ*. — εἰδμενη: Lex. ΕΙΔΩ, II. 2, c. dat. — ὥς... ἐπιφρασσάμετο (ἐπιφράζω): const. of final sentences? H. 739; K. § 330, 1, and 2; G. § 44. Remember that ἀνῶγει is imperf. in meaning, though pluperf. in form. Lex. ἄνωγα. — ἅμα δ' (= τε) *at the same time*: τέ seems to be used here, as often in the epic language after καί, μέν, γάρ, ὅπως, ὅδι, etc. H. 856, a; K. § 321, Rem. 4. — οἱ... ὅσταντοι, *both the first and the last*, i. e. *both the nearest and the most distant*. — ὁσῶν κτέ. cf. 1, 73.

284-290. νῦν δὴ: notice the force of δὴ, giving point and animation to the statement, *just now*. — ἐλέγχιστον qualifies σέ obj. of δέμεναι, *to render thee the most disgraced*. πᾶσιν μερόπτεσσι βροτοῖσιν, *in the view of, or among*, etc. H. 601; K. § 284, 3, (10). — ὑπέσταν = ἐπέστησαν. Lex. ὑφίστημι, B. II. — στείχοντες agrees w. the subj. of ὑπέσταν, *while still on their way hither*. — Ἴλιον ἐκπέρσαντα (*sc. σέ*) κτέ. explains ὑπόσχεσιν, *that you having sacked*, etc. — ὥστε, *like, as*. Cf. τέ here with the τέ after ἅμα, v. 281. — ἥ... τέ seems to be a union of two constructions, ἥ... ἥ, and τὲ... τέ. We cannot say in Eng. *either... and*. We may, therefore, omit the ἥ in translating; unless, as F. suggests, we read ἥ intens.; *for indeed, like*, etc. — ἀλλήλοισιν... νέεσθαι: lit. *they lament to one another to return*, etc. δδύρονται implies the notion of *longing*, and hence takes the infin.

291-300. The thought which follows is apologetic of the feeling just manifested by the Greeks; and may be presented thus:—"truly, ours is even a hard lot (πόνος, lit. *a labor*): the mariner who is tossed a single month on the sea bears it ill (ἀσχαλὰς *is distressed*): we have suffered misfortune here nearly nine years; wherefore, I am not indignant that the Achaeans are sad; but it is also wholly disgraceful, you know (τοί), that one remain a long time and return empty." These thoughts prepare the way for the abrupt and animating exhortation, *bear up, my friends*, etc. — ἥ μὴν: H. 852, 10; K. § 316, 1, (a). — ἀνιηθέντα (ἀνιδω) νέεσθαι, subj. of ἔσθιν, *that one return in misfortune is*, etc. — τίς δ', indef. *any one*. τέ appears to be

joined here to τῆς, as often to ὅς, ὅστις, etc. Cf. note on ἔμα τε, v. 293. Faesi joins τέ w. γάρ, but its position is against such an explanation. — *ὅνπερ* relates to τῆς. — ἡμῖν . . . μὴνόντεσσι: const. ? H. 601; K. § 284, 3, (10). — εἰνατος . . . ἐνιαυτός, *the ninth revolving year is passing*. The discrepancy between these words and those of Agamemnon (v. 184) is not important. — τῷ: cf. v. 254. — ἀσχαλάαν (ἀσχαλάω): H. 870 D, a; K. § 222, 3. — *δὴρόν τε* . . . νέεσθαι, sc. τινά, *that one remain a long time*, etc., subj. of *ἔστιν* understood. τοί, force? H. 852, 11; K. § 317, 3.

301-304. *ἔστέ* differs how in meaning fr. *ἔστε*? The former is indic., the latter imperat. — *μάρτυροι*, *witnesses*, i. e. of what occurred at Aulis, — the prodigy about to be related. — οὐς μὴ κτέ.; a hyp. rel. clause, w. neg. μὴ and the indic. H. 761. — *θανάτω* limits κῆρες, *the fates of death, the deadly fates*: *ἔβαν φέρουσαι*, lit. *went bearing off*: freely rendered, *whom the deadly fates did not bear away*. — *χθιζά τε καὶ πρόιζα*: lit. *yesterday and the day before*, is often used of events somewhat remote, yet vividly remembered, and hence seeming but as yesterday. Cf. *χθὲς καὶ πρόην* in Herod. and *nuper* in Latin. Some modern critics connect this phrase with the preceding sentence; but ancient scholars and also the most recent critical edit. place a colon or period after *φέρουσαι*, v. 302, and join this with the following; thus, *but lately, when the ships . . . and when we were offering . . . then appeared* (v. 303), etc. — *ἐς Αὔλιδα*: see map, eastern Boeotia. *κακά*, obj. of *φέρουσαι*, which agrees w. *νῆες*.

305-310. *ἀμφὶ περί*: so we can say *round about*. *ἀμφὶ* is considered as adv., *περί* as prep. — *πλατανίστῳ*, *plane-tree*; still common in Greece; nearly the same as the tree often called in this country "button-wood;" called also improperly "sycamine" or "sycamore." This latter name (fr. *σῦκον* a fig, *μόρον* mulberry) is still given by the Greeks to the mulberry, whose fruit resembles in taste a very poor fig before it is dried. The traveller Pausanias visited Aulis (2d cent. A. D., i. e. about 1,000 years after the time of Hom.), and saw the remnant of an old plane-tree and also a spring, which the inhabitants told him were the same as those mentioned in this passage of Hom. (Pausan. IX. 19.) — *δράκων*, subj. of *βρουνεν*. — *τόν βα, πρὸς βα*: "the particle *βά*, denoting the idea *accordingly, of course, you know*, refers back to *εἰ* . . . ἴδμεν, v. 301." Faesi. — *ἦκε*: *ἦμι*. What would *ἦκε* fr. *ἦκω* mean?

311-320. *νήπια τέκνα*, "callow nes'lings." Derby. — *ὕποπτηνῶτες*: *ὕποπτήσω*. — *τέκε*: here spoken of a bird: *that hatched the young*. — *ὄγε*, i. e. *δράκων*. — *ἐλεεινά*, *piteously*, neut. plur. of *ἐλεεινός*, used as adv., w. *τετριγῶτας* (*τρίζω*). — *ἐλελιζάμενος*: *ἐλελίζω* is spoken of a

serpent when it coils itself up and raises its head to seize on something. Butt. — πτέρυγος: const.? H. 574, b; K. § 273, 3, (b), (β), *coiling up*, he seized her by the wing, as she screamed round about? ἀμφιαχῶς (ἀμφιδίχῳ) agrees w. τήν. — κατὰ... ἔφαγε: κατεσθίω. — ἀρίζηλον, adj. qualifying τόν, lit. *very clear, significant*; i. e. the god made him a sign, a prodigy. — ὅσπερ: notice the force of -περ, *the very one who*: ἔφηνεν, causative. Difference in meaning between the act. and pass. of φαίνω? — λαών... ἔθηκε, lit. *made him a stone*, i. e. *turned him to stone*. — ὅσον ἐτύχθη (τεύχῳ), lit. *at such a thing as had been done*, i. e. *at what had happened*.

321-332. ὥς οὖν... Κάλχας δ' αὐτίκ' ἔπειτα, *as therefore* (or *when therefore*)... *then Calchas immediately thereupon*, etc. δ' = δέ: cf. I, 58, note. — ἄνεω, adv. st. ἄνεφ, adj. is found in most edit., *why were you in silence*, etc. — ὕμνον, ὀψιτέλεστον: the latter adj. repeats the idea, and makes it more definite: *late, late in its fulfilment*. Cf. ἀκριδτην, ἀνδρῶν, I, 99. — σου = οὗ κλέος, *the fame of which*. — ὥς οὗτος... ὥς ἡμεῖς, *as this (serpent)... so we*, etc. Notice the dif. between ὥς and ὡς (= οὗτος). — αὐδί, *there*, i. e. near Troy. — τῷ δεκάτῳ (sc. ἔτει): definite time when: *on the tenth*: or, as F. renders, *then, on the tenth*, giving τῷ a more demonstrative force. — κείνος, i. e. Calchas: τῶς = ὥς, οὕτως. — τὰ δὴ, *just these things*, i. e. the things predicted by Calchas at Aulia. τελεῖται is either pres. or fut. in form: here, pres. in meaning, *are being fulfilled*. — ἔγε has the form of the sing. verb: hence, must be regarded as interjec.; see Lex. ἔγε. — αὐτοῦ, adv. *here, on the spot*, i. e. in front of Troy. — εἰσόκεν (εἰς, δ, κεν)... ἔλαμνεν, *until we have taken*, etc.

333-343. ἀμφί, adv. *round about*, join w. κοινάβησαν. — ἀγορᾶσθε (ἀγοροδομαί): for the duplication of the vowel, see H. 370 D; K. § 222 A. (3). — νηιδίχῳ: adj. qualifying παυσίν. Its position makes it emphatic and also shows more clearly to what οἷς refers. — πῇ δὴ... ἐν πυρὶ δὴ: mark the animating effect of δὴ, which we cannot adequately render into Eng.; *whither now... in the fire now would fall* (lit. *would become*), etc. ἡμῖν: const.? H. 601; K. § 284, 3, (10). It may be rendered w. συνδεσθαι and ὅρκια *our agreements*, etc. ἐν πυρὶ... γενεάτο: force of the const.? H. 618, a; K. § 300, 3, (a). — ᾗς: dat. plur.: differs how in form fr. the gen. sing. fem.? ἐπέπιδμεν (πέιδω): H. 425 D, 8; K. § 228. (b). — αὐτως. The meaning *in vain* is questioned by some critics (Lex. III.), yet Pape, Cr. and others admit this signification for a few passages. So here, — *for we wrangle in vain*, etc. — μῆχ, *device, expedient*, i. e. for the attainment of our obj: ct.

344-349. ἔσ' (ἔτι) ὥς πρὶν, *still as formerly*; join w. ἀρχεῖν. — ἔα, imperat. fr. ἔδω. — ἕνα καὶ δύο: appos. w. τοῖσδε: spoken contemptuously. — τοί, *who*. H. 239 D; 243 D; K. § 217, 4 and 5. What are the distinct uses of τοί in Hom.? Cf. 1, 28, Note. — ἄνουςι . . . αὐτῶν, parenthetical: αὐτῶν appears to be active gen., or gen. from which something proceeds. H. 579, c; K. § 273, lit. *there will not be an accomplishment* (of their plans) *proceeding from them*: freely rendered, *and they will accomplish nothing*. — πρὶν . . . ἵέναι, πρὶν . . . γινώμεναι, lit. *sooner to go . . . before knowing*, etc. A similar repetition of πρὶν is not rare (cf. 1, 98). The former πρὶν may be omitted in translating: ἵέναι depends directly on βουλεύωσι, *advise to go to Argos, before knowing*, etc. For the const. πρὶν . . . γινώμεναι, see H. 769; K. § 237, 9. — Διὸς by prolepsis is connected directly w. γινώμεναι (cf. 4, 357), and must be repeated in idea w. ὑπόσχεσις: *before knowing even the aegis-bearing Zeus, whether his promise (is)*, etc. ψεύδος: predicate. Notice the force of καὶ before οὐκ, *even not*; i. e. the promise of Zeus may *even* prove to be true, *slow as we now are to believe it*.

350-356. γὰρ (Lex. II. epexegetic) ὁν (Lex. II.), *for accordingly*. Both words refer to ὑπόσχεσις. — κατανεῦσαι, used absolutely, *made a promise*: Κρονίωνα, subj. — ἀστράπτων, φαίνων: nom. st. acc. (ἀστράπτοντα, φαίνοντα), as though the sentence had begun κατένευσε Κρονίων κτέ.,—an instance of anacoluthon. H. 886; K. § 347, 5. Force of the particip. here? The means: *by flashing his lightning on the right*, etc. The next clause is explanatory of this. — τῷ, *by reason of this, therefore*. — πρὶν . . . πρὶν: cf. v. 348: also 1, 97 and 98, *before each one has lain with a wife of the Trojans and avenged*, etc. — Ἑλένης may be viewed as subjective gen., *the longings and groans of Helen*; or as objective gen., *the longings and groans* (of the Greeks) *for Helen*, or *on account of Helen*. Critics are about equally divided between these two views.

358-367. ῥῆς depends on ἀπτέσσω (*let him touch*). H. 574, b; K. § 273, 3, (b), (β). — ἐπίσπῃ: Lex. ἐφέπω, III. — μήδεα, μήδομαι: *πειδέο τ' ἄλλω*, *and yield to another*. — οὔτοι κτέ. Notice the asyndeton in this and the following verse, denoting haste and animation: *ἔπος* pred. *whatever I shall say will be a word*, etc. — κατὰ, distrib. Lex. B. II. — Ἀγάμεμνον: accent. H. 172, b; K. § 65, 5. — ὥς, final, *in order that*. — φρήτρηφιν: for the epic case-ending -φι(ν), see H. 206 D; K. § 210. — φύλα, sc. ἀρήγη. — ὥς: differs how in meaning fr. ὥς? Cf. 326, note: *ἔρξῃς, ἔρδω*. — ὅς δ' ἡγεμόνων (sc. ἐστί) κτέ., *both who of the leaders is cowardly*, etc.,—definite and positive: *ἦδ' ὅς κ' . . . ἔρσι* (= ᾗ, fr. εἰμί, H. 406 D; K. § 225), *and who perchance may be brave*,—hypothetical

— κατὰ σφείας: *by themselves*, or perh. *according to themselves*, i. e. *according to their various characters*. Cf. κατ' ἐμ' αὐτόν, 1, 271. μαχέονται (Att. μαχοῦνται), fut. — Notice the two forms γνώσῃ and γνώσει. The latter is more frequent in Hom. H. 363 D; K. § 220, 10. — δεσπεύειν: Lex. δεσπείσιος, II. 1, *by the divine purpose*.

370-376. ἀγορῇ νικᾷς, *you surpass in debate*. — αἶ γὰρ . . . εἴεν, *would I had*, etc. Force of this form of wish? H. 721; K. § 259, 3; G. § 82. — τῷ, *then*, introduces the apod. Cf. v. 250. — ἡμύσειε: ἡμύσε. Cf. the comp. ἐπημύω, v. 148. — ἀλαῖσα (ἀλίσκομαι), agrees w. πόλις: observe that even the act. and mid. forms of this verb are pass. in meaning. Observe also the difference between the aor. (ἀλοῦσα) and pres. particip. (περδομένη): lit. *having been taken, while being sacked, the city would totter*. — μετ' . . . ἐριδας, *into the midst of*, etc.

377-380. μαχησάμεθα: why first pers.? H. 511, c; K. § 242, 2. — εἵνεκα κόρης. The mention of so unimportant an occasion of a quarrel so serious is in keeping with the acknowledgment ἐγὼ δ' ἤρχον, *I began, I took the lead*. That he said this artfully, to conciliate to himself the disaffected army, seems less natural than to take it as a frank expression of the repentance which he was now beginning to feel. — εἰ . . . βουλευόμεν appears to be a more animated and hopeful form of supposition than ἐὰν . . . βουλεύσωμεν. G. § 50, Note 1. ἔς γε μίαν, sc. βουλήν, suggested by βουλεύσωμεν, *if we shall ever be at one*. — οὐδ' ἥβαιόν emphasizes the preceding sentence: *not even for a little*.

381-385. ἐρχεσθε . . . ξυνάγωμεν: a similar change of person is not unusual. Ἄρηα, *Ares*, the god of battle, by meton. for *battle*: *that we may join battle*. — τῖς, *each one*. Cf. v. 271. — εὖ . . . δεῖξω, *let each one prepare well* (lit. *place well*) *his shield*, so that it may be ready at any moment. — ἀμφίς, usu. an adv. here a prep. = ἀμφί with a movable s. H. 80 D. What prepositions do not suffer anastrophe? H. 102 D, b; K. § 31, Rem. 2: *let each, having looked well on both sides of his chariot*, etc. — ὥς (proclit.) receives the accent of κέ (enclit.): it is to be taken here as causal, *since*. As a final conj. *that, in order that*, it takes the subjunc. usu. without κέ or ἄν. H. 739; K. § 330; G. § 44. — κέ . . . κρινόμεθα: nearly equivalent to the fut. indic., yet less positive: *we shall contend* (lit. *decide among ourselves*) *in hateful battle*. Cf. κέν . . . ἔλωμαι, 1, 137: παρημέριοι, cf. 1, 472, N.

386-393. Notice the emphatic force of γέ after πανσολή: also of μετὰ in compos. (Whatever else shall occur) *there will not be any interval of rest at least*. — τεῦ = τοῦ = τινός. H. 244 D; K. § 217, 6: both τεῦ and ἀσπίδος limit τελαμών. As the idea of τεῦ must also be supplied

ω. στήθεσσι, it is easier to render the clause thus, *the belt of the man encircling shield will reek with sweat around the breast of each one.* — καμείται, sc. τῆς, suggested by τεῦ: lit. *each one will grow weary in hand*: more freely, *the hand of each will grow weary*. Notice the use of ἀμφι and περι w. dat. H. 637, 649; K. § 295, 2, II. and 3, II. — μινύσειν depends on ἐδέλοντα. — φυγείν κτέ. subj. of ἐσσεῖται (for this form, see H. 406 D; K. § 225), *after that, to him an escape from dogs and birds of prey will not be sure.*

394–399. κύμα: Cr. supplies ἰδχει, suggested by ἰαχον. The same verb occurs 1, 482. — ὅτε κινήσῃ, sc. αὐτό, i. e. κύμα. Notice the omission of ἄν in this hyp. rel. sent. H. 759; K. § 337, 5, also Rem. 3; G. § 63. Cf. 1, 80. — σκοπέλω: appos. w. ἀκτῇ, — a more specific description; — *on a lofty beach, . . . on a projecting cliff.* — τόν, i. e. σκόπελον. κύματα . . . ἀνέμων: gen. of cause. H. 566; K. § 273; *waves raised by, etc.* ἔτ' ἄν (sc. ἀνέμοι) . . . γέωνται: — a more definite description of παρτοῶν: for ἐνδ' ἢ ἐνδα, see Lex. ἐνδα, 2. — ἀνστάντες = ἀναστάντες. H. 73 D; K. § 207, 7. — κάπνισσαν (καπνίζω): the exact meaning of this word when translated does not sound very poetical; yet, in a picture, the smoke, curling up at a thousand points among the tents, would be a conspicuous and beautiful feature. Hom. viewed every thing with the eye of an artist. — δειπνον. It must have been nearly morning as they partook of this meal.

400–411. ἄλλος ἄλλω: a familiar idiom both in Greek and in Latin: *one sacrificed to one: another, to another, etc.* — δ . . . Ἀγαμέμνων: cf. note on γυνή, 1, 348. — Αἴαντε δύο, *the two Ajaxes*, i. e. Ajax son of Telamon (mentioned 1, 145), and Ajax son of Oileus, leader of the Locrians, less in stature than the son of Telamon, but greatly distinguished in the use of the spear. — Τυδέος νῖον, *son of Tydeus*, i. e. Diomed, ruler of Argos, one of the bravest of the heroes. His exploits are celebrated especially in the 5th book. — οἶ: const. ? H. 597; K. § 284, 3, (10), *came to assist him*. How may we at sight know, that this is dat., and not the nom. pl. masc. of the article? By the accent of the preceding word. — ᾔδειε . . . ἀδελφεὸν ὥς ἐπονείτο: an instance of prolepsis. H. 726; K. § 347, 3, lit. *for he knew in mind his brother how he was toiling*, i. e. *he knew how his brother was toiling*. — περίστησαν = περιέστησαν, 2d aor. *they stood around*. — οὐλοχύτας ἀνέλοντο: cf. 1, 449. — τοῖσιν depends on μετά in compos. Cf. 1, 58.

413–418. μὴ . . . δύναι κτέ. *let not the sun go down, etc. or may not, etc.* Infin. for imperat. in the 3d pers. H. 784; K. § 306, Rem. 11; G. § 102. This const. is sometimes explained by supposing the ellipsis of εἶχμαι, I

pray that, etc. — πρὶν . . . πρὶν: cf. 348. — ἐπ' . . . δύναι, ἐπιδύω: ἐπ' . . . ἐλθεῖν, ἐπέρχομαι. ἥλιον, subj. of ἐπιδύναι: κνέφας, subj. of ἐπελθεῖν — πρὶν με . . . βαλλέειν, *before I cast down*, etc. (Const.? H. 769; K. § 337, 9; G. § 106. Cf. v. 348. — πρῆσαι δὲ κτέ. *and burn*, etc. (Lex. πῖμπρημι), same const. w. κατὰ . . . βαλλέειν. So also δαΐξαι (δαΐζω). — πυρὸς θεοιο, *with*, etc. The gen. is here used, like the Lat. ablative, to denote the means or instrument; a rare const., for which the dat. is comm. employed. See H. 579, 582; K. § 272. — βωγαλέον, adj. qualifying χιτώνα: repeats and strengthens the idea of δαΐξαι. — πολέες (πολύς): observe it is not πόλλες: cf. πολέας, v. 4. — ὁδὰξ λαζόλοτα γαῖαν, *may many*, etc. Somewhat similar is the idea of Hor. O. 2, 7, 12, *turpe solui let gere mento*.

419–433. οὐδ' . . . Κρονίων, *nor did the son of Kronos in any way grant (it) to him*. πῶ is taken for πῶς in this and many other passages of Hm., by Cr., F., Düntz. and others. But Pape, St., L. & Sc., and others regard it as a Doric form for ποῦ. Naeg. (revised by Autenrieth) takes it in its usu. sense, and renders the phrase *aber noch nicht sogleich, but not yet forthwith*. The learner may follow his own judgment in choosing between these views. — δέκτο, δεχομαι. — ὕφελλεν, ὀφέλλω (B): to be carefully distinguished fr. ὀφέλλω in the sense of ὀφείλω. — 421 ff., cf. 1, 458 ff. — σχίζῃσιν, dat. of means or instrument. In 1, 462, we find ἐπὶ σχίζῃς, *upon*, etc. — ἀμπεῖραντες, ἀναπείρω. — Ἡφαίστοιο: the name of the god of fire, by meton. for *fire*. Cf. Ἄρρη, 381, note. — τοῖς . . . ἤρχε, lit. *began words to them*, i. e. *began to address them*. Const. of τοῖς? H. 597; K. § 284.

435–440. δὴδ' = δηδ' = δὴν = δηρόν: *let us not now discourse here still a long time*, or *let us not longer now discourse here much time*. Force of δὴ after δ? H. 851; K. § 315, 2. — ἀγείροντων: imperat. 3d pl., *let heralds*, etc. — ἡμεῖς . . . ὦδε, *and let us, assembled as we are, go*, etc. Recollect that the local signification of ὦδε (*here*) is very rare in Hm. Cf. 258, note. The local meaning is not necessary in the verse before us. — ἔγειρομεν, subjunc. w. short mode-sign. H. 347 D; K. § 220, 16. — ὕφρα κε κτέ.: notice here the particle *κέ* in a final sentence. H. 741; K. § 330, 4; G. § 44. Note 2.

442–449. κηρύκεσσι . . . κέλευσεν κηρύσσειν: notice *κελεύω* here w. dat. and infin. Cf. v. 151. Usu. w. acc. and infin., *he commanded clear-voiced heralds to summon*, etc. — τοὶ δέ, Att. οἱ δέ, *and they*, referring to the obj. of ἐκήρυσσον, sc. Ἀχαιοὺς. — ἤγειροντο: ἀγείρω differs how in meaning fr. ἐγείρω (v. 440). — οἱ ἀμφ' Ἀτρείωνα: force of this const.? H. 639, Phrases; K. § 263, d. βασιλῆς, definitive appos. w. οἱ δέ. H. 500, d;

K. § 266. Cf. 1, 348, note. *The son of Atreus with his attendants, the Zeus-nurtured kings.* — κλυῖντες, *ordering (the forces)*; probably according to the advice of Nestor, v. 362 ff. — μετὰ δέ, sc. τοῖς, or αὐτοῖς, *and among them the bright-eyed Athena, etc.*; but probably, according to the conception of the poet, invisible. — αἰγίδα: for a full account of the aegis, and also a view of it, as represented by ancient artists, see Dic. Antiq. art. Aegis. — τῆς depends on ἡεῖδονται, *from this float, etc.* H. 579; K. § 271, 2. — ἐκατόμβοιός δὲ ἕκαστος, *and each worth a hundred oxen.* Coined money is not mentioned in Hm.

450–458. σὺν τῇ, *with this*, i. e. the aegis. — διέσσυντο, διασεύω: ἐν . . . ὄρσεν, ἐνόρρυμι: σθένος, obj. of ὄρσεν. — πολεμίζειν and μάχεσθαι: infin. denoting purpose; *to war and fight*: H. 765; K. § 306, 1; G. § 97. — γέσσαι κτέ. in const. is a subst. in the nom., *was sweeter to them than to go, etc.* — ἥντε . . . ὧς: cf. note v. 87. — δέ τε: H. 856, a; K. § 321, Rem. 4. — τῶν ἐρχομένων is usu. considered gen. abs., *while these were advancing.* Would it not be simpler to make it limit χαλκοῦ? *thus, from the divine armor of these while advancing, the splendor, etc.*

459–468. τῶν, repeated v. 464, limits ἔδνεα in v. 464. — χηνῶν κτέ. defin. appos. w. ὀρνίθων. — Ἀσίῃ ἐν λειμῶνι; *in the Asian meadow*, called afterwards Καῖστρον πεδῖον: not however the same as that mentioned in Xen. Anab. 1, 2, 11. What was the original application of the name Asia? See Lex. Ἀσία, II. — ποτῶνται: plur. verb w. neut. plur. subj. ἔδνεα. H. 515, Exc. b; K. § 241, Rem. 5, (c). — προκαδιζόντων agrees w. χηνῶν κτέ., *while they alight, etc.*; προ- seems to denote the forward movement of these birds in the act of alighting. — ἔδνεα: the same word, spoken of birds (v. 459), and here of men: we should use different words, *many flocks of birds*, ἔδνεα denoting perh. also the different species, *geese, etc.*; *many nations of these from ships, etc.* Why is ἀπο here written ἀπο? H. 102 D, b; K. § 31, iv. — προχέοντο: cf. note on ποτῶνται. — ποδῶν depends on ὑπό, separated fr. κορῶν by tmesis: *under the feet both of the men themselves, etc.* — μυρίοι: notice the accent, denoting an indefinite number; *myriads, as many as, etc.* — γίγνεται ὥρῃ, *come forth in their season.* Difference in meaning between γίγνομαι and εἰμί?

469–473. ἔδνεα must here be rendered by still another Eng. word, *swarms*. Cf. v. 87. The verb of this clause (sc. ἐστὶ or εἰσὶ) is not expressed. It is easier to render ἥντε κτέ. here, *like many, etc.* — ὅτε τε, *when.* Attention has often been called to this use of τε in Hm. H. 856; K. § 321, R. 4. — τόσσοι, *so many.* We might expect here ὧς as correlative with ἥντε, cf. v. 457; but τόσσοι directs the mind more distinctly

to the idea of number. — ἐπὶ Τρώεσσι, *over against*, etc., a rare meaning in prose. — διαπραΐσαι (διαπραΐω), sc. Τρώας: μεμαῶτες, Lex. MAQ.

474-479. τοὺς: repeated after ὧς, v. 476; obj. of διεκόμεον. — ὥστε... ὧς, as... so: cf. vv. 459, 464. — πλατέα, πλατύν, *wide-spread*, extens.ve. — αἰπόλοι ἄνδρες, *goat-herds*: attrib. appos. H. 500, a; K. § 266: an idiom more comm. in Hm. than in Att. (cf. βοὺς ταῦρος, a bull, v. 480, 481: πατρίδα γαῖαν, *father-land*, v. 454. Similar to these is the phrase αἰπόλια αἰγῶν, *herds of goats*. In Att. αἰπόλια alone would express the idea; so also, αἰπόλοι, ταῦρος, πατρίς would stand without the appositive. — νομῇ: dif. between νομός and νόμος in meaning? μυγέωσιν, μίγνυμι, sc. αἰπόλια αἰγῶν as subj., *when they* (the herds of goats) *have been mingled*, etc. — τοὺς, *these*, i. e. the Grecian forces. — ἵνα depends on διεκόμεον as an indirect obj. to denote purpose. H. 765; K. § 306, 1, (d); G. § 97: *arranged... to go*, etc. — μετὰ, cf. μετὰ v. 416, note. — ὄμματα, κεφαλὴν, accus. of specif. — ζώνην, here, not the *girdle*, but, as the connection requires, that part of the body around which the girdle passes, i. e. *the waist*. Lex. II.

480-483. βοὺς... ταῦρος: cf. note on αἰπόλοι ἄνδρες, v. 474. — ἀγέληφι: cf. φρήτρηφι, note v. 363. — ἔπλετο: cf. note on ἔπλεο, 1, 418. — πάντων, join w. ἑξοχος. H. 584, g; K. § 278, 3. — τοῖον κτέ., *such did Zeus render Atreides*, etc. ἐκπρεπέα, ἑξοχον, qualify Ἀτρεΐδην, *conspicuous among many, and eminent among heroes*. With the const. ἑξοχον ἥρώεσσιν, Cr. compares ἐλέγχιστον... βροτοῖσιν, v. 285: ἀππρεπέα Τρώεσσιν, 6, 477. Some, however, prefer to take πολλοῖσι as an adj. w. ἥρώεσσιν.

484-493. Ἔσπετε, imperat. = εἴπατε. Lex. εἶπον. — Μοῦσαι: cf. note on θεά, 1, 1. — παρῆστέ τε, sc. πᾶσιν, *are present with all things*. — οἶον differs how in meaning fr. οἶον? — οἵτινες κτέ., connect in thought w. Ἔσπετε νῦν μοι. — οὐκ ἂν ἐγὼ μυθήσομαι (subjunct. w. short mode-sign) οὐδ' ὀνομήνω (fr. ὀνομαίνω): for this form of apod. w. the protasis οὐδ' εἰ μοι... εἶεν, see G. § 38, 2, and note. Cf. also 1, 137, *I could not mention nor name*, etc., *not even if I had*, etc.: χάλκεον... ἐνείη (ἐν, εἰμι) *and if there were within me*, etc.: εἰ μὴ... μνησαίαν (= μνησαίαν, fr. μνησάσκω) κτέ. *unless*, etc., a second protasis (required to complete the thought) with the same apod., *I could not mention*, etc. With vv. 489, 490, cf. Virg. Aen. 6, 625,

*Non, mihi si linguae centum sint, oraque centum,
Ferreæ vox, etc.*

δέκα and centum are used in about the same sense for a large number.

The so-called Catalogue of the ships, called also *Βοιωτία* (fr. the word *Βοιωτῶν* with which it commences), was intended by the poet as a sort of grand review of the forces before the battle. It was highly interesting and valuable to the Greeks of the historic period as a geographical compendium; and was referred to in the settlement of boundary questions between different cities. It is, however, of less interest to us, and is not generally read in American schools. For this reason, it is omitted in this work, a single paragraph only being given as a specimen of the general character of the whole. The poet begins with the Boeotians, perhaps because the place of rendezvous for all the Grecian forces before embarking for Troy was at Aulis in Boeotia.

760-778. Οὔτοι ἄρα, *these then, or such then*. τίς τ' ἄρ: see 1, 8, note. ὕχ' = ὕχα. — Μοῦσα: cf. note on Sed, 1, 1. — αὐτῶν ἡδ' ἵππων: partitive appos. w. τῶν, *far the best of these, of the men themselves and of the horses*. — ἔτριχας, ἔδριξ: σταφύλη, notice the accent. Differs how in meaning fr. σταφυλή? — ἄμφω θηλείας, *both mares*. The mares were considered fleetest. — ὕφρα, temporal, *while*. — ἵπποι δ', sc. πολὺ φέρτατοι ἦσαν, *and his horses were far the best*. φορέεσκον; φορέω w. iterative ending. — κείτ' = ἐκειτο: Lex. κείμεν, I. 2. — δίσκοισιν κτέ. *amused themselves with quoits, and in casting javelins, and with bones and arrows*; or, if we take τῶξοισιν in the same const. w. αἰγανέσιν, then we must understand it in the sense of arrows alone: we may also take ἵεντες w. each dat. and render, *amused themselves in casting quoits, and javelins, and arrows*. For ἵημι w. dat. cf. Anab. 1, 5, 12. — ἑκάστος: cf. 1, 606, note. — ἔστασαν: pluperf. in form, imperf. in meaning. H. 305; K. § 193. — εἰ πεπυκασμένα, *well covered*, i. e. with robes, which were thrown over them for protection when not in use. — οἱ δέ, i. e. ἄνακτες.

780-785. Οἱ δ' ἄρ' ἴσαν: the poet here takes a glance at the whole body of Achaeans above enumerated, before proceeding to the array of Trojan forces. — ὥσεί τε: Epic use of τέ. H. 856; K. § 321, Rem. 4. — νέμοιτο: Lex. νέμω, B, as if a whole land should be consumed by fire. Those who have seen the advance of fire on a prairie will have a vivid conception of the force of this comparison. — ὑπεστενάρχιζε, sc. αὐτοῖς, or perh. τῶν ὑπὸ ποσσὶ (v. 784), *and the earth groaned un'er (them)*: Διὶ ὥς (= ὥς Διί. H. 104, a; K. § 32, (c)), as (it groans under) Zeus. — ἦτε τε (Epic use of τέ) . . . ἰμῶσθ: hyp. rel. sent. without ἄν. H. 769; K. § 337, R. 3; G. § 63, *when he lashes*, etc. i. e. by means of his thunderbolts (κεραυνοῖς). — ὥς (demonst.), *so, thus*, etc. — διέπρησσαν (sc. κέλευθον, cf. Odys. 2, 213, 429) *πεδίοιο, they accomplished (their march)*

through, etc., they passed through the plain. πεδίοιο depends on διδ in compos. II. 583; K. § 291, 1.

786-795. ποθήνεμος ὠκία, *swift-footed as the wind.* — σὺν ἀγγελίῃ ἀλεγειῶν, *with sad tidings, viz. that the Greeks were advancing.* — ἀγορὰς (cogn. acc.) ἀγόρευον, *entered into deliberations.* — εἶσατο: Lex. ΕΙΔΩ. A. II. 2. φθογγήν, acc. of specif. — τύμβῳ ἐπ' ἀκροτάτῳ, *on the highest part of, etc., on the top of the tomb of, etc.* Cf. *summus* in Lat. — δέγμενος: δέχομαι, II. 3. — ναῦφιν: gen. plur. H. 206 D; K. § 210, depends on ἀφ- (ἀπό in compos.). — τῷ depends on λείσαμένη, *having made herself like to this one, i. e. Polites: μὴν* depends on μετέφη (a rare const.; as a substitute for which προσέφη has been suggested, but not generally adopted); *addressed him* (μετά perh. suggesting the idea, *among other speakers in the assembly*).

796-806. μῦθοι ἄκριτοι (cf. ἀκριτόμυθε, v. 246), subj.; φίλοι, pred. — ὧς, relat. adv. *as*; receives here the accent of ποτέ, hence written ὧς. — ἐπὶ w. gen. often means *as here in time of.* — ὄρωρεν: ὄρνυμι. — μάλα πολλά, adv., *very many times, very often.* — ὑπῶπα: Lex. ὄρω. — πεδίοιο: const.? H. 590, a; K. § 271, *over the plain, or from the plain.* — πολλοὶ . . . ἐπικούροι, sc. εἶσιν. — ἄλλη ἄλλων κτέ., *one language belongs to one, another to another of the men widely dispersed, i. e. freely rendered, the languages of the men widely dispersed are various.* Cf. ἄλλος ἄλλῳ, v. 400. — τοῖσιν . . . οἷσι περ ἔρχει, *those whom he commands.* — πολιήτας, *men of the same city, his own citizens.*

807-815. οὐτί . . . ἡγνόησεν, *did not fail to recognize, etc., i. e. he knew it was the goddess, and not Polites.* — ὀρώρει: what tense in form, and what in meaning? Cf. ὄρωρεν, v. 797. — πόλιος: -λιος forms here one long syllable,—a very rare synizesis. — ἀπάνευθε, *at a distance (from the city).* — περιδρομος ἔνθα καὶ ἔνθα, *detached on all sides, lit. that may be run around, etc.* — τὴν ἦτοι ἄνδρες κτέ., *which men indeed call, etc.* Cf. note on Briareos, I, 403. — δέ τε: Epic use of τέ. — διέκρινεν: *were separated and arranged, i. e. were drawn up in order of battle.* Cf. διακρίνωσιν, v. 475: κρίνοντες, v. 446.

The remainder of this book is occupied with an enumeration of the Trojan forces.

BOOK THIRD.

1-ξ. Αὐτὰρ ἐπεὶ κόσμηθεν leads the mind back to ὧς τοὺς ἡγεμόνες διεκόσμεον κτέ., 2, 476. — ἕκαστοι, *they severally*, i. e. the several divisions of both armies. — ἥντε περ, *just as*, etc., is to be connected with what precedes; since no sentence follows introduced by a correlative ὧς, so; as in 2, 455, 457. — οὐρανῶδι (H. 203, a; K. § 235, 3) *pro, heaven-ward*. — αἶτε: subj. of φύγον. For the arrangement, cf. 1, 57. — ἐπεὶ οὖν, *whenever*: οὖν appears to be used here as a suffix of ἐπεὶ, with the same force as after ὅστις, etc. Cf. H. 251; K. § 95, (b). — φύγον: gnomic aor. H. 707; K. § 256, 4, (b); G. § 30. As a general truth is expressed in Eng. by the pres. tense, the gnomic aor. must consequently be translated into Eng. by the pres.; *whenever they flee from*, etc. Cf. note on ἐκλυον, 1, 218. — ταίγε repeats the idea of αἶτε; *these*, i. e. *the cranes*. For the Homeric idea of Ὀκεανός, see Lex.: *πόδων* depends on ἐπί, *towards*. — Πυγμαίοισι: derivation and meaning? See Lex. For some further speculations respecting this curious myth, see Class. Dic. art. Pygmaei. — φέρουσαι agrees w. ταίγε. — ἡέριαι: cf. χθις, note, 1, 424: ἡερίη, 1, 497. — οἱ δὲ... Ἀχαιοί: cf. note on ἡ δὲ... γυνή, 1, 348. — μένεα πνέοντες: Lex. πνέω, V. — μεμαῶτες: Lex. MAΩ.

10-20. Εἴτε... ὧς (v. 13), *as when... so*. Cf. 2, 455, 457. — κατέχευεν (καταχέω), *pours, spreads*: gnomic aor.: cf. φύγον, v. 4. — φίλην, ἀμείνω, agree w. ὁμίχλην. — κλέπτῃ: dat. of interest, *better than night to a thief*. — τόσσον κτέ., *and one sees as far as*, etc., indicates the density of the mist. — τίς (indef.) receives the accent of τέ (enclit.), and hence appears in the form τίς. — ὅσον τε: Epic use of τέ. H. 856, a; K. § 321, Rem. 4. — ἐπὶ... ἴησιν: ἐφίημι. — τῶν ὑπὸ ποσσὶ... ἐρχομένων: cf. 2, 784. — διέπρησσαν πεδίοιο: cf. note 2, 785. — Οἱ δ' ὅτε δὴ κτέ.: notice the lively force of δὴ, *and just when they were almost*, etc. — Τρωσίν: dat. of interest: μέν, correl. δέ, v. 21. — ὦμοισιν: const? Cf. 1, 45, note. — τόξα: cf. 1, 45, note. — δοῦρε δύω: notice the numeral δύω (Att. δύο) with the dual; not unusual. Observe also that he bore *two spears*; as was often the case with the Homeric he oes, so that, when one was hurled, another was still left. In the historic period, the spear was not hurled; and only one consequently was needed. — κεκορυμμένα: κορύσσω. — Ἀργείων depends on ἀρίστους as partit. gen.

21-29. Τόν: emphat. position: ὧς, temporal, *when*. — Ἀρηΐφιλος

occurs very often in this book as an epithet of Menelaus. In other books it occurs but seldom. — μακρὰ βιβάντα (H. 435 D, 1; K. § 23), *βαίνω*, *taking long strides*. — ὥστε . . . ὥς (v. 27): cf. 2, 269, 402. — ἐχάρη (χαίρω): gnomic aor.: cf. φέρον, v. 4, note. — κύρσας: κυρεω. — πεινῶων, placed last of the adjuncts of λέων, because it is the most important particular in the description, and also to make the connection with the following clearer. A faithful translation must present the thought as nearly as possible in the order of the original. — γάρ τε: Epic use of τέ. — εἴδο: meaning here? Cf. φῆ, 2, 37, note. — τίσεσθαι: Lex. τίνω, II. Force of the fut. infin. as distinguished from the pres. or aor. infin. w. ἄν? G. § 73, 1, *for he said to himself, I shall take vengeance on the villain*. — ἐξ ὀχέων: plur. on the same principle as τόξα, cf. 1, 45, note: ἄλτο, II. 408 D, 33; K. § 230, ἄλλομαι: *he leaped from his chariot*, etc. Paris was already on foot (v. 22).

31-40. καταπλήγη, καταπλήσσω: φίλον, cf. 1, 345, note. — ὥς δ' ὅτε . . . ὥς (v. 36), *and as when . . . so*, etc. τὺς (indef.) receives the accent of τέ, hence written τὺς: "τέ may be taken either w. ὥς or w. ὅτε." F. Epic use: H. 856, a; K. § 321, R. 4. — ἀπέστη, ἔλλαβε, ἀνεχώρησεν, εἶλε: cf. note on φέρον, v. 4. — βίσις differs how in form fr. the gen. sing.? ὑπὸ . . . ἔλλαβε, ὑπολαμβάνω. — μίν, obj. of εἶλε, *parcids*, acc. of specif. With this passage, cf. Virg. Aen. 2; 379, ff. — ἔδν: what tenses of δύω are intrans. in the act. voice? See Lex. — εἶδος: acc. of specif. — αἰδ' ὄφελος . . . ἀπολέσθαι (ἀπόλλυμι). H. 721, b; K. § 259, R. 6; G. § 83. "Would thou hadst ne'er been born, or died at least unwedded." D. Lit. *would thou hadst both been unborn and hast perished unwedded*. The former part of the wish includes of course the latter; but both thoughts were in the mind of Hector, and he utters both at the same breath, placing the more important of the two first, with little concern for logical exactness. Cf. 1, 251, note.

41-53. καὶ . . . βουλόμην, *I could even wish this*: poten. optat. H. 722; K. § 259, 3, (a); G. § 52, 2. — κέν . . . ἦεν: force of this const.? H. 746; K. § 260, 2, (2); G. § 37, 3. — ἔμεναι, sc. σέ as subj. *than that you should be thus both a dishonor and a scorn of others* (i. e. for having as a coward retreated at the sight of Menelaus): ὑποψιον may be taken as an adj. in the acc. sing. masc. agreeing w. the subj. of ἔμεναι, or perh. in the neut. as subst., *a thing scorned, a scorn*. I prefer the latter, as the const. is then uniform with that of λώβην. — ποῦ, force? Lex. ποῦ, II. 2. — καγχαλόωσι: καγχαλῶ. — ἔμμεναι, sc. σέ, *that you are*, etc. — ἔπ' = ἔπεστι. Cf. 1, 515. H. 102, a; K. § 31, R. 3. — ἡ τοιόσδε κτέ., *did you, being such a man, having sailed*, etc. . . . *bring back*, etc. Several

critical editt. read here ἦ st. ἦ. See Lex. ἦ, II. 2. — *νύδν*, a *kinswoman*. — *πῆμα, χάρμα, κατηφέην*: appos. w. the idea *γυναικ'* . . . *ἀνῆγες*. H. 501; K. § 266, R. 2. — *οὐκ ἂν δὴ κτέ.*, *could you not then* (after having exhibited in your wild adventures so much daring) *await*, etc. — *γνώιης χ'* (= *κέ*), *you might in that case know*, etc.; protasis omitted. H. 752; K. § 340, 1; G. § 52, 2. — *οἶον . . . παρδκοῖτιν*, lit. *the blooming wife of what sort of a man you possess*, i. e. *whose* (emphasize this word) *blooming wife you possess*.

54–57. *οὐκ ἂν τοι χράσμῃ*. For *ἂν* w. the subjunc., cf. 1, 137, note. — *ὅτε . . . μίγξις* presents the case as a mere possibility, not as a probability. Cf. H. 748, 747; K. § 339, II., (a), and (b); G. § 61, 4. Had it been *ὅταν . . . μίγξις* (which *οὐκ ἂν χράσμῃ* would suggest), then the case would be presented more distinctly and vividly, as something that might occur in the future. The sentence may be rendered freely, *your lyre, etc. would not aid you, when you should be mingled with the dust. τά, ἦ, τό, demonst., those gifts, etc., that hair of yours, that fine appearance*. Cf. note on *δ, ἦ, τό*, 1, 9. — *ἦ τέ κεν . . . ἔσσο (ἔννυμι) χιτῶνα*: condition omitted. Cf. 2, 242, note. *And truly* (were it not so, i. e. were the Trojans not very cowardly) *you would already have put on a tunic of stone*. See Lex. *ἀδινος*. — *ἔργας, ἔρδω*.

59–70. *ἐπεὶ με . . . αἴσαν*: a subordinate sentence with no principal sentence immediately expressed; as is often the case in hurried conversation. We shall best represent the original, by translating it just as it stands, without supplying any thing. The proper apodosis, as Dr. Owen suggests, appears below, v. 67 ff. — *κατ' αἴσαν, οὐδ' ὑπὲρ αἴσαν*, *with propriety, and not beyond propriety*, a frequent formula in Hm., the thought being expressed first positively, and then for increased emphasis, negatively. — *ἀτειρής*: F. joins this w. *πέλεκυς, like a hard aze*: but it is more natural, from the arrangement, to join it w. *κραδίῃ, always is your heart unyielding, like an aze, which*, etc. Why is *ὧς* accented here? H. 104, a; K. § 32, (c). Also because it is here followed by the enclit *ἐστίν*. — *εἰσιν*, 3d pers., sing. fr. *εἰμι*. Differs how in form fr. the 3d pers., plur. of *εἰμι*? — *δοῦρός*: Lex. *δόρυ*, I. — *δπ' ἀνέρος*: gen. of agency, *by a man*, i. e. *moved by the strength of a man*. — *νήϊον*, sc. *δόρυ*. — *ὀφέλλει* is not connected by *δέ* to *ἐκτάμνησιν* (which is subjunc.) but to *εἰσιν*: and *it* (i. e. *the aze*) *increases*, etc. — *μὴ . . . πρόφερε*: *do not bring before me* (as a reproach) *the lovely gifts*, etc. Cf. 2, 251. Notice the asyndeton; denoting (as well as the structure of the preceding sentence) the confusion and excitement of the speaker's mind. — *ἐκὼν κτέ.*, *one cou'd not at will* (i. e. whenever he pleases), etc. — *κάδισον (καθίζω)*, causative. —

αὐτὰρ . . . συμβάλετε . . . μάχεσθαι, *moreover place me, etc., in the midst to fight, etc.* A similar const. occurs 1, 8. ξυνέηκε κτέ. Notice συμβάλετε, plur., κείδισον, sing. The interchange of sing. and plur. 2d pers. is very frequent. In using the plur. he includes in idea as subj. not only Hector, but all others who would have any thing to do with what he proposes.

71-81. καὶ νικήσῃ . . . γένηται: force here of the aor. subj. w. κέ? H. 76^a, a; K. § 255, R. 9; G. § 20, N. 1. — εἰ πάντα: see Lex. εἰ, III. — οἱ δ' ἄλλοι . . . παύοιτε κτέ., *and may ye, the others, etc.*; optat. of wishing. H. 721, 1; K. § 259, 3, (d); G. § 82. — τοὶ δὲ κτέ., *but let these (the Greeks), etc.* — Ἀχαιῖδα, in form an adj. sc. γαῖαν. Argos, as here used, denotes the southern part of Greece; the Achæan land, the northern part; particularly the dominions of Achilles, called also in the Iliad, Hellas. Thus, Argos and the Achæan land, as used in this verse, denote the whole of Greece. — μέσσου . . . ἐλόν, *having grasped his spear by the middle*, so that by presenting the whole length, instead of the point, he might the more easily thrust back the phalanxes of the Trojans. Const. of δουρός? H. 574; K. § 273, 3, (b). — ἐπετοξάζοντο . . . ἔβαλλον: *bent their bows at him, . . . aiming, they began to cast (at him) with, etc.* — μακρόν: cf. 2, 224, N.

82-96. Ἰσχεσθε: cf. ἴσχεο, 1, 214. — μὴ βάλλετε: notice the asyndeton, denoting the haste of Agamemnon. — μάχης: const.? H. 579, a; K. § 271, 2. — ἄνω: cf. 2, 323, note. — κέκλυτέ μεν . . . μῦθον, *hear from me the word, etc.* Const. of μεῦ? H. 582; K. § 273, R. 19, (d). — τοῦ: relat. H. 243 D; K. § 247, 4. — αὐτὸν . . . Μενέλαον οἶους . . . μάχεσθαι, *that he himself, etc., fight alone, etc.*, depends on κέλεται. — οἱ δ' ἄλλοι . . . τάμωμεν, *let us, the others, etc.* Is the subjunc. often used in exhortations except in the 1st pers.? H. 720, a; K. § 259, 1, (a); G. § 85. — ἄπην (see Lex.) . . . σιωπῇ: a frequent pleonasm in Hm., *they became profoundly silent.* — καὶ μετέειπε . . . Μενέλαος. Hector had already spoken, and now Menelaus . . . also spoke, etc.

98-104. φρονέω κτέ., *I think the Argives and Trojans are at length separated.* With this meaning of διακρινδῆμεναι, cf. διακρίνωσιν, 2, 475. — ἐπεὶ, temp.: πέποιθε, πάσχω: *now that you have suffered, etc.*, or more freely, *after having suffered, etc.* — εἶνεκ' . . . ἀρχῆς. Naeg. and F. regard this verse as an instance of hendiadys (ἐν διὰ δυοῖν, in which two ideas are made coördinate, the latter of which is logically subordinate) and render thus, *on account of my strife with Alexander, which he began.* The more usual and literal rendering is as follows: *on account of my strife and of Alexander's beginning (of strife)*; or more freely, *on account of the strife which I began, and of Alexander's provocation.* — τέτυκτα (τεύχω),

has been prepared. — *τεθναίνῃ, διακρινθεῖτε*: optat. of wishing, *may he die*, etc. Above (v. 98) he speaks of the separation as already in his own opinion accomplished: here, he alludes to it as a wish, to be accomplished in the future. — *οἴσεται, ἄξετε* (v. 105): 1st aor. imperat. H. 349 D; K. § 223, 10. — *ἄρνε: ἄμνός*, irreg. — *ἕτερον, ἑτέρην*: observe the difference in gend.: *one, a white male lamb; the other, a black ewe-lamb.* — *Γῆ, Ἥελίῳ*, for, etc., dat. of interest. The white lamb was no doubt for Helios; the other, for Gaea. The Greeks were to bring but one lamb, and this was to be sacrificed to Zeus. Cf. v. 276.

105–110. *Πιδάμοιο βλήν*, lit. *the might of Priam = the mighty Priam.* — *ἔπει οἱ*: how does the accent of *ἔπει* indicate at sight that the following word is the dat. of the pers. pron.? H. 101, 107, a; K. § 34, 1. Recollect that the article (*ὁ, ἡ, οἱ, αἱ*) is *᾿*proclit. In what Menelaus here says of the sons of Priam, he no doubt has in mind especially Paris. — *μή, λεν*. The preceding words imply the notion of fear. — *Διὸς δοκία*: H. 563; K. § 275, R. 5. — *ἡρέδονται*: the striking metaphor appears by comparing this with 2, 448. — *οἷς κτέ*. The implied antecedent depends on *λεύσσει*: *but among whom the aged man is present, (for these) he beholds*, etc. It is nearly equivalent to *ἐὰν δ' ὁ γέρον μετέρσι (τισίν)*, *but if the aged man is present among (any)*, etc. — *πρόσω καὶ ὀπίσω*: cf. 1, 343, note. — *ἔριστα*, subj. of *γίνηται*. — *μετ' ἀμφοτέροισι* (mass.) *between both (parties)*.

111–120. *Ἀχαιοί τε Τρῳῆς τε*: appos. w. *οἱ δέ*: cf. *γυνή*, 1, 348, note. — *ἔρυσαν: ἐρύκω*. — *αὐτοί*. Recollect that *αὐτός* in the nom. is intens., *they themselves*, i. e. in distinction fr. *ἱπποῦς*, *went forth, dismounted* (*ἐκ δ' ἔβαν*, sc. *ἀρμάτων*). — *ἀμφίς*, *between* lit. *round about* (each army): i. e. they were so near one another that *there was little space between* (the two armies). The latter rendering is usu. adopted. — *φέρειν, καλέσσαι*. What use of the infin. is frequent in Greek, but seldom occurs in Latin? H. 765; K. § 306, 1, (d); G. § 97. — *Ἀγαμέμνων*. appos. w. *δ*. — *νῆας ἔπι*: what preps. do not suffer anastrophe? H. 102 D, b; K. § 31, IV. Rem. 2. — *οἰσόμεναι*, aor. infin. H. 450 D, 6; 349 D; K. § 230, φέρω.

121–128. *Ἴρις*: the usual messenger of the gods in the Il.; mentioned before, 2, 786. The first appearance of Helen in the Il. is deemed an occasion of sufficient importance for the intervention of a goddess. — *ειδομένη*: Lex. EΙΔΩ, A, II. 2, *making herself like to, resembling*. — *Λαοδίκην*: we should expect here logically the dat. in appos. w. *γαλόφ*; but the intervention of the relat. *τήν* leads to the a.c. — *εἶδος*, a c. of specif. — *τήν δέ, ἡ δέ*: i. c. Helen. *εὔρε*, sc. *Ἴρις*. — *ιστόν*, a web. In

what other senses has this word occurred? 1, 31, 434, 480. — ἐνέπασσε (ἐμπάσσω) κτέ. This passage has a historic value; as the weaving of designs, such as are here mentioned, indicates considerable advancement in the arts. Notice the accent of πολέας (fr. πολύς), distinguishing it fr. acc. pl. of πόλις. — ἰδεν (enclit. = οὔ: H. 283 D; K. § 217) εἵνεκα, on her (i. e. Helen's) account.

132-138. οἱ πρῶν, those who before, those who just now. — οἱ δὲ: force of δὲ? H. 851, a; K. § 315, 2, these indeed, these I say. Notice the difference between οἱ relat. and οἱ demonst. — ἔσται: H. 406 D, 2; K. § 230, ἦμαι. — παρὰ, sc. αὐτοῖς, near them, by them. — πέπηγεν (πήγνυμι), are fixed, are planted. H. 417; K. § 187, 8. Cf. Virg. Aen. 6, 652. *Sant terra defixae hastae.* — τῷ δέ κε νυκήσαντι . . . κεκλήσθω κτέ. In this sentence, κέ does not, it is thought, qualify νυκήσαντι (G. § 41, N. 2); but stands before it as the emphatic word (G. § 42, 2, and N. 1), and belongs really to κεκλήσθω. H. 710, b; K. § 260, 2, (1); G. § 37. Yet St. and Cr. join it with the particip. St. says, it imparts the idea of uncertainty which of the two would conquer. Cr. says, it points to the condition implied in the particip. The pf. κέκλημαι, am called, am named, is pres. in meaning, and corresponding to it the fut. pf. κεκλήσομαι is a simple fut. in meaning. G. § 29, Note 5, you shall be called the dear wife of him who may have conquered (lit. of the one having conquered).

140-155. ἀνδρός, etc., obj. gen., limits ἡμερον. — τοκῶν, τοκεύς. — τέρεν δάκρυ, "tender tears." D. The sing. is often thus used in Hm., where our idiom requires the plur. Cf. δαλερὸν δάκρυ, 2, 266. — κατὰ, join w. χέουσα. — οἴη: notice the breathing. It differs how in meaning fr. οἴη? See Lex. οἶος and οἶος. — ἅμα τῇγε, together with her, i. e. Helen, the subj. of ὠρμᾶτο. — Σκαῖα πύλαι, the Scaean gate. Cf. Lex. σκαῖός, II. — Οἱ ἀμφὶ κτέ. H. 639, Phrases; K. § 268, d. — Οὐκαλέγων . . . Ἀντήνωρ: notice the change in const. here, from acc. to nom., thus giving more prominence to these two persons. — εἶατο: cf. ἔσται, v. 134, note. — δημογέροντες: descriptive appos. w. the preceding nominatives. — ἐπὶ . . . πύλῃσιν, upon, or over, etc., i. e. upon the tower (cf. v. 153), beneath and through which the gate-way passed; as is very common in the old walled towns of Europe at the present day. — γήραι, dat. of cause, by reason of old age. — τετίγεσσιν εὐκότες: see Lex. τέττιξ. The point of the comparison is simply the clear and sustained tone of voice, which was remarkable in the cicadae. — τοῖσι κτέ., such then the leaders of the Trojans sat, etc., or more freely, such then were the leaders of the Trojans who sat, etc. — ἦκα, adv.: differs how fr. the aor. of ἵημι?

156-170. Οὐ νέμεσις, sc. ἐστὶ, there is no occasion for indignation, tha.

the Trojans, etc. — αἰνῶς: *greatly, exceedingly*. Cf. 1, 555. — εἰς ὅπα, *in countenance, in looks*. So it is usu. rendered. Yet Passow, and after him Faesi, understand the phrase as meaning *eye to eye*; i. e. *she resembles at a near view* (beim genauesten Ansehen). — καὶ ὥς: cf. note 1, 116. — πέρ, joined w. τοίη, intens.; εἰοῖσα, *concessa, though she is really such*. — υἷδὲ... λίποιτο: optat. of wishing: πῆμα, appos. w. subj. of λίποιτο, *nor may she be left as*, etc. — ἐμεῖο depends on πάροιθε: H. 589; K. § 273, 3, (b), (β): *set down before me*. — ἴδῃ: 2d pers. — ὥς... ἐξονομήνης: same const. w. ὅπρα ἴδῃ, the three intervening lines being parenthetical: *that you may name*, etc. — ὅστις κτέ. develops more fully the idea of τὸν δ' ἄνδρα; *who is that*, etc. — κεφαλῇ καὶ μείζονες. *even taller by a head, even a head taller*. Const. of κεφαλῇ? H. 610; K. § 285, (3), (c). Such, I think, is the usu. rendering of this expression; which, certainly, is not to be taken with mathematical exactness. Yet Wolf, and after him Cr. and F., understand κεφαλῇ, like the Lat. statura. The expression would then mean, *even larger in stature, even taller*. — καλὸν and γεράρον qualify the obj. (understood) of ἴδον: *one so fine-looking*, etc., “*a form so noble, nor so august*.” D. — βασιλῆϊ ἄνδρϊ: cf. note on αἰγῶλοι ἄνδρες, 2, 474.

171–180. δια: notice the accent, distinguishing it fr. διδ. — γυναικῶν, const.? H. 559; K. § 273, Rem. 4, (b). — αἰδοῖός τε... δεινός τε, *both revered and feared*: μοι, *on my part*: const.? H. 601; K. § 284, 3, (10). — φίλε ἐκυρέ. Observe, the final syllable in each of these words receives the rhythmic accent, i. e. takes the place of a long syllable. Faesi supposes the digamma to have occurred at the beginning of ἐκυρέ; but Düntzer affirms, it is certain Hm. did not pronounce ἐκυρέ with a digamma. So the doctors often disagree. — ὡς ἔφελεν κτέ. Cf. note on αἰδ' ἔφελει, 1, 415, *would that an evil death had pleased me*. ἄδειν, ἄνδάνω. — παῖδα, i. e. Hermiōne. — τάγ' (= τάγε), *these things*, neut. plur., subj. of a verb in the plur. H. 515, b; K. § 241, R. 5. — τό, *wherefore*. Const.? H. 552, a; K. § 279, 7. — τέτηκα, intrans. Notice the force of the perf. *am* (until this day) *dissolved in tears*. — ὃ με. Two accs. w. one verb. H. 553; K. § 280, 3. — ἀμφοτέρων... τὲ... τέ, *at once, both ... and*. — ἔσκε, impf. iterative. H. 406 D; K. § 225. — κυνώπιος agrees w. ἐμοῦ implied in ἐμός. H. 523, b; K. § 266, 2. — εἴποτ' ἔην γε, *if ever he was indeed!* expressive of the emotion of Helen. She seems almost to question the past reality; as if she had said, *can it be that he ever was a brother-in-law of me!*

183–198. ἦ ῥά γ' ἰού τοι κτέ. Truly, as I now see (ῥά νυ), many sons of the Achaeans were subject to you. δεδμήατο (δαμάω), H. 355 D, e; K

§ 220, 13 — Φρυγίην: Phrygia, as understood by Hm., lay E. of the Troad; and must not be confounded with the Phrygia of a later age. — ἐλέχθη, *was counted, was enrolled*. — ὅτε τε: Epic use of τέ. — οὐδ' οἱ, *not even these*, i. e. the Phrygian warriors. — εἰπ' (= εἰπέ), imperat., *come, name to me this one also*. — κεφαλῇ: const.? Cf. v. 168, N., *less by a head*, or as some understand it, simply, *less in stature*. — ὥμοισιν, στέροισιν: dat. of respect. H. 609; K. § 285, (3), (b). — ἰδέσθαι depends on εὐρύτερος, lit. *broader to look upon*. H. 767; K. § 306, (d). — τεύχεα μὲν . . . αὐτὸς δέ, antithetical: *his arms . . . but he himself*, etc. of (before κείται), ethical dat. H. 599; K. § 284, (10), (d). So St. considers it, and citing from Bernhardt remarks: "This idiom, which contributes greatly to the liveliness of Grecian speech, continued from the classic authors down to the later poets." Cf. 1, 104, N. — κτίλος ὥς: why is ὥς accented in this sentence? H. 104, a; K. § 32, (c): ἐπιπαλεῖται combines the two ideas of moving to and fro, and of inspecting: *render, he moves to and fro, inspecting*, etc. — ὅταν ἀργεννῶν limits πᾶν, which depends on δι- in compos.

199-208. ἐκγεγαυῖα: Lex. ἐκγέγαια. — οὗτος δ' αὖ: antithetical to οὗτος γε, 178: αὖ, used here as a particle of transition. — κραναῆς περ εἰούσης, lit. *being very rugged*: πέρ, intens.; εἰούσης denotes simply a relation of time. — πυκνὰ; Lex. πυκνός, V. — Τὴν . . . ἀντίον ἠῖδα (αὐδάω), *addressed her*. — σεῦ is usually understood as objective gen. limiting ἀγγελίης, with emphatic position and accent; *on an embassy respecting you*. Yet some eminent critics, from Aristarchus to the present day, have taken ἀγγελίης as nom. masc. = ἄγγελος, and read, *came as a messenger respecting you*. — τοὺς . . . φίλησα, "I lodged them in my house and loved them both." D. — φνὴν: cf. 1, 115; 2, 58.

210-215. στάντων, sc. αὐτῶν, *while they stood*, gen. abs. — δπείρεχεν (ὑπερέχω) . . . ὤμους, *rose above with broad shoulders*: ὤμους (observe the accent, distinguishing it from ὠμός, ταν) is acc. of specif. — ἔμφω δ' ἐζομένω, *but when both were seated*; nom. of the whole (nom. abs.) followed by a nom. of the part, Ὀδυσσεύς, in appos.; the remaining part (perh. Μενέλαος δὲ ἦττον γεραρός) was too obvious to need expression. Cf. H. 500, b; K. § 266, 3. Düntz. less naturally, I think, regards ἔμφω as acc. of specif. — ἡ καὶ . . . ἦεν: a very doubtful clause. I have retained the reading of Dind., Faesi, and others, who follow the manuscripts. The sense appears to be, *truly, Menelaus spoke cursorily, few things indeed, but very clearly, since he was not a wordy, nor rambling speaker, or also (since) he was younger by b'r'h*;—the last clause being in the same const. w. the two preceding and assigning the reason of παῦρα . . . λυγίως He spoke

few things, because he was not naturally verbose and rambling, or perhaps also because he was younger. Düntzer writes *ἦ καὶ . . . ἦεν*, with a colon before this clause; thus making it an independent statement: *truly he was also younger by birth*. Cr., Doederlein, Sp., and many others read *εἰ καὶ . . . ἦεν*, *a though*, etc. It should be borne in mind that the so-called *itacism* (the pronouncing of *η, ει, οι, υι, υ* and *ι* alike), often led to the confounding of these vowels and diphthongs in the manuscripts. If the student is a little perplexed by this passage, he may take some comfort in remembering that he is no worse off than the critics.

216-224. *ὅτε δὴ*: notice the emphatic and lively force of *δὴ*. — *στάσκεν, ἴδεσκε, ἔχεσκεν*: *ἴστημι, εἶδον, ἔχω*, with iterative ending. — *κατὰ χθονός*, *jo n w.* the following words; a repetition of the idea *ὅπαλ ἴδεσκε*, *he used to look downward*. — *ἐνώμα, νωμάω*, *he did not brandish backwards or forwards*, etc. — *φαίης κε*: potent. optat., *you would say that he was*, etc.; *diceres*. — *ἄρρονά τ' αὖτως*, *and thus foolish*; i. e. foolish, and lacking in self-possession, as a man filled with rage. — *ὅτε δὴ . . . ἔει* (*ἔημι*, imperf. indic.); continued action: cf. *ὅτε δὴ . . . ὑφαίνον*, v. 212. But in v. 216, *ὅτε δὴ . . . ἀναΐξειεν*, optat. expressing indefinite frequency of past action. H. 729, b; K. § 327^b. 2; G. § 62. — *ἄν . . . ἐρίσσειε*, *could vie with*. — *οὐ τότε . . . ἰδόντες*, *not then at least did we so much wonder at looking at the appearance of Ulysses*. His strange looks were almost forgotten in the charm of his wonderful eloquence. On this whole passage, cf. Quintil. XII. 10, 64.

227-233. *Ἀργείων* depends on *ἔξοχος*. H. 584, g; K. § 275, 2, *towering above the Argives*, etc.: *κεφαλὴν, ὤμους*, acc. of specif. — *ἔρκος*: cf. I, 284, where it is spoken of Achilles. — *ἐτέρωθεν* means strictly *from another point*,—the ending *-θεν* denoting direction from the point, where Idomeneus stood, towards the observers. The Eng. idiom would be, *at another point*. — *δεξις ὡς*: cf. note on *κτίλος ὡς*, v. 196. — *ἔστηκε*: peculiarity in tense and meaning? — *Μενέλαος*. No inquiry had been put to her respecting Menelaus: but she now alludes to him with apparent composure. In the following passage, v. 235 ff. the allusion to her two brothers, whom she misses on the battle-field, is exceedingly natural and affecting. — *ὁπότε . . . ἴκουτο*: force of the optat.? Cf. *ὅτε . . . ἀναΐξειεν*, v. 216, N.

235-244. *ὅς . . . γνοίην*. Observe the force of *κέν*. H. 873; K. § 260, 1; G. § 36, 2, *whom I might know, and whose name I might mention* (if I were asked). — *μοί* depends on *μή*: lit. *one to me*, or *the same to me*: rendered freely, *whom one mother bore, the same who bore me*. — *ἐπέσθη* *ἔπομαι*, 2d aor., 3d, dual. H. 384), *ἔποντο*. Notice the frequent inter-

change of dual and plur. — καταδύμεναι, *to go into, to enter, καταδύω*. — τοὺς, *them* (i. e. her brothers), obj. of κάτεχεν. — ἐν . . . αἰδοί, *await in Lacedaemon*. These two lines are thrown in by the poet, to inform the reader of their death; which Helen seems to be ignorant of.

245–258. A resumption of the narrative, which was broken off at vv. 116–120. — θεῶν limits δρῖα, *offerings of the gods*. — κρητῆρα, *a mixing-vessel, a flagon* (D.), in which the wine and water were mixed: κύπελλα, *the cups* from which they drank. Cf. 1, 470, 471. — Ὀρσεο, ὄρνυμι. H. 349 D; K. § 223, 10, *rise!* — καλέουσιν, sc. σέ. — τάμηντε, τέμνω. — vv. 253–258. Cf. 136–138, 73–75. — κέ (v. 255) is usually considered as qualifying ἔποιτο, and as understood also with ναίομεν (v. 257); potent. optat. See note, v. 138. St. and Cr., joining κέ w. the particip., would read the following optatives as expressing a wish. *May* (or perh. *let*) *the woman and the treasures follow*, etc., *and may we, the rest . . . dwell in*, etc. — νέονται, subjunc. w. short mode-sign. H. 347 D; K. § 220, 16, *these may go, or let these go*, etc. The imperat. is used in v. 74 (νέεσθων) to convey the same general thought. So also *valoite* (v. 74) is without ἄν or κέ, and is to be taken as optat. of wishing, not as potential. A comparison of vv. 73–75 with vv. 255–258 would, I think, favor the view of St. and Cr., that κέ belongs w. νικήσαντι, and that ἔποιτο and ναίομεν are to be understood as optat. of wishing.

259–263. βίγησεν. He was alarmed at the thought of the contest in which his son was about to engage. — ἐκέλευσε δ' ἐταίροις: notice here the dat. w. κελεύω, which usu. takes the acc. See Lex. Cf. 2, 50, and 151. — ἄν (= ἄνδ), join w. ἔβη: *And then Pr. mounted (his chariot)*. No mention is made of Priam's descent from the tower, nor of other circumstances; but the poet hastens on to the main event in his mind,—the impending contest. — κατὰ . . . τεῖνεν: see Lex. κατατείνω: ἐπίσσω, *back*, i. e. *towards himself*. — οἱ depends on πᾶρ (= παρ, cf. ἄν sup.) *and by his side*. — βήσ'ετο: cf. note 1, 428. — δίφρον, object of motion after βήσ'ετο. H. 551; K. § 277. εἰς δίφρον would be more usual: *mounted the beautiful chariot*. — Σκαῖων: cf. v. 145. ἔχον, *guided*.

265–274. ἐξ ἵππων ἀποβάντες. We learn from what precedes that they had mounted a chariot; hence, we render here, *having dismounted from their chariot*. The warrior and his charioteer, being elevated and leaning somewhat forward, seemed to project over their horses; thus, their descent from the chariot was often spoken of in this way, ἐξ ἵππων. — ἐστιχ' ὦντο: στιχάω. H. 370 D; K. § 222, (3), *they went into the space between*, etc. — ἄν (cf. v. 261), sc. ὤρνυτο. — κρητῆρι: dat. of place. H. 612; K. § 283, 1. — οἶνον μίσγον, *they mixed the wine*, not with water, since

unmixed wine was used in making treaties, cf. 2, 341, ἄκρητοι; but *they mixed the wine* of the two parties. — ἔχυναν, χέω. — of: cf. 1, 104, note: παρ . . . κουλεόν, *by*, etc. — ἔωρτο: αἰείρω. H. 482 D, 2; K. § 230, *hung*. — κεφαλῶν: peculiarity in the form? H. 128 D, b; K. § 211, 4. — Τρώων, Ἀχαιῶν limit ἀρίστοις: νεῖμαν (νέμω), *distributed* (it, i. e. the wool from the heads of the lambs). Thus all participated in the transaction.

275–287. τοῖσιν, *for them*, dat. of interest. — Ἥλιος, used as voc. H. 141; K. § 46, Rem. 3. — of . . . τίνυσσον, *ye who punish*, etc., i. e. Hades and Persephone; as is indicated by the dual. In Il. 19: 259–260, the Erinnyes are spoken of as punishing perjurers in the Under-world. — δτις = δστις. — ἔστω, imperat., *be ye*. How distinguished in form fr. the indic.? — ἡμεῖς . . . νεώμεθα, *let us go*, or *we will go*. — Τρώας . . . ἀποδοῦναι . . . ἀποτινέμεν, *then let the Trojans give back*, etc., and *pay*, etc. Cf. the const. 2, 413, where Cr. remarks, “the infin. stands sometimes, w. the acc., in the expression of a wish or prayer, as quite independent.” Yet it is usu. to supply here εἶχουμαι, or better δός. Cf. v. 322, where δός is expressed. H. 784; K. § 306, R. 11; G. § 101 ff. — ἦντιν' ἔοικεν, sc. ἀποτινέμεν, *which it is fitting (to pay)*. — ἦτε . . . πέληται, *which shall be (held in remembrance) even among future generations*. So the verse is usu. understood. Naeg., F., Düntz., and others. Notice here the subjunc. πέληται. Force? H. 728; K. § 259; G. § 12, (b).

288–294. εἰ . . . οὐκ ἐδέλωσιν: notice the negative οὐκ in a cond. sentence. H. 842; K. § 318, Rem. 1; G. § 47, 3, N., *but if Priam*, etc., *shall refuse*, etc. Lat. *si nolint*. — Ἀλεξάνδρου πεσόντος: gen. abs. denoting time and condition. H. 789, Rem. g; K. § 312; G. § 109 ff. — αὐτῷ (continuative and adversative) denotes the sudden transition to a different course of action: καὶ ἔπειτα serves to emphasize that possible action. St., *then on the contrary, after that, I*, etc. — τέλος πολέμοιο, *an end of war*, i. e. in the fall of Troy. Cf. 2, 122. — Ἥ: cf. 1, 528. — ἀπὸ . . . τάμει (ἀποτέμνω): *he cut open the throats*, etc. Some, however, understand it in the sense, *he cut off*, or, *he cut out*, etc., which does not seem quite natural. Düntz. reads, ἐπὶ . . . τάμει, *he cut into*, etc., a reading rejected by Aristarchus, and not generally received now. — τοὺς, i. e. ἕρνας. — θυμοῦ, *life*: δεινομένους (δέομαι), pres. particip., denoting continuance. — μένος: obj. of ἀπὸ . . . εἶλετο (ἀφαιρέω).

296–301. ἔκχεον (ἐκ, χέω), *they poured it out* (as a libation). — αἰεργενέτρων: αἰεργενέτης, adj. of one ending, 1st declens. — τις, *each one*: cf. 2, 382. — ὑπὲρ . . . πημήνεια, *shall do injury contrary to the oaths*. The optat. denotes mere possibility. The subjunct. would have

denoted some degree of *probability*,—an idea unsuitable here. H. 719, ff. This distinction, between subjunct. and optat., is not made by all Grammarians. Cf. K. § 258; G. §§ 3, 4. — ὧδέ σφ' (= σφί = σφίσι) . . . ρέοι, *thus may their brain flow*, etc. ρέοι, optat. of wishing (without ἔν). — αὐτῶν, τεκῶν (τέκος), limit ἐγκέφαλος, (*the brain*) of themselves and of their children; instead of dat. in apposition w. σφί.

302-309. οὐδ' ἔρα πῶ . . . Κρονίων: cf. 2, 419, note. — μετὰ, separated fr. εἶπεν by tmesis, and governing τοῖσι as a prep. in compos., *and among them . . . spoke a word*. Δαρδανίδης, descendant of Dardanyx. Priam was not a son of Dardanus, but a remote descendant. Il. 20, 215 ff. — οὕτω (v. 306), *not in any way*; or as Naeg. and some others understand it, *not yet, not at present*. Cf. note on πῶ, 2, 419. — ἐν ὀφθαλμοῖσιν: cf. note, 1, 587. — Ζεὺς μὲν (= μὴν) που κτέ., *Zeus no doubt knows this*, etc. (but I do not know), *to which of the two*, etc. Notice the use of ποῦ here. Lex. ποῦ, Il. 2. Cf. 1, 178. — θανάτοιο τέλος, *a fatal end*: θανάτοιο, gen. of cause; or perh. of characteristic. H. 566, 568; K. § 273.

310-323. *H, cf. v. 292. — Vv. 311, 312. Cf. vv. 261, 262. — ἔψορροι, pred. adj. qualifying τῶ. H. 488, Rem. c; K. § 264, 3. Notice the interchange of dual and plur., τῶ, ἔψορροι. — πᾶλλον. Though only one (cf. v. 324) actually shook the lots, yet both authorized the act; and hence, may be said to have performed it. Some edit. have here βάλλον, *cast the lots into*, etc. — ἀπώτερος . . . ἀφείη, (*to determine*) which of the two should, etc.: ἀφείη, optat. without ἔν in an indirect sentence, dependent on a past tense. H. 786, 737; K. § 345, 4; G. § 89, A. — ἤρψαντο: ἀρόμαι. — τάδε ἔργα . . . ἐδήκεν, *has caused these deeds*, i. e. the war between Greeks and Trojans. — δόμον may be governed grammatically either by δύναι, which is often used transitively in Hm., or by εἶσω, which may also take the acc. in Hm. The position connects it immediately w. δύναι, and εἶσω seems to be added for greater fulness of expression; thus, *grant that this one, having perished, may enter the abode of Hades (far) within*, or more simply, *may enter within the abode of Hades*. This prayer of both parties points directly to Paris. — ἡμῖν δέ: antithetical to τόν (notice the omission of μὲν after τόν), *but to us (grant)*, etc.

325-333. ἔψ ὁρώων, *looking back*, thus showing his impartiality. ἐκ, join w. βρουνσεν: Πάριος, gen. limiting κληρος. — ἵπποι . . . τεύχε' ἔκειτο: a verb w. two different subjects, but appropriate in idea to only one of them;—a construction called zeugma (H. 882; K. § 346, 3). The verb here agrees w. the latter subj.: *where (were) the light-footed horses of each, and where lay their glittering arms*. — ἐδύσετο, cf. note 1, 428, *put on*.

Notice the force of the mid. voice. — *καλὰς, ἀραυίας* (ἀραρίσκω) agree w. *πηνιμίδας*. — *δώρηκα . . . οἷο κτέ.*, the breast-plate of his brother *Ly. aon*. He had not expected a single combat with Menelaus, and hence had come from the city with light armor, in part at least. Cf. v. 17. — *ἥρμοσε* (ἀρμόζω) δ' αὐτῷ, and it (the breast-plate) filled him.

335-345. *σάκος*: same const. w. *ξίφος*, obj. of *βάλετο*. — *Ἰππουριν*, with horsehair plume (D), adj. qualifying *κυνέην*. Derivation? See Lex. *λόφος*, the crest. Cf. Virg. Aen. 10, 869, *Aere caput fulgens cristatus hirsutus equina*. — *παλάμηφιν*: *παλάμη* w. Epic case-ending *φι*. H. 206 D; K. § 210. — *ἀρήρει*: cf. *ἀραυίας*, v. 331. — *ὥς δ' αὖτως* (ὡσαύτως δέ), and thus in like manner. *Ἀοήϊος*. adi. = Ἄοσεια. — *ὀμίλου* depends on *ἐκτέρπεν*, adv. of place. H. 589; K. § 278, Rem. 4, (c). — *ἐ*: . . . *ἐστιχώοντο*: cf. v. 266. — *δεινὸν δερκόμενοι*, casting fearful glances (at each other), eying (each other) terribly. — *στήτην . . . στείοντε . . . κοτέοντε*: notice the transition from the plur. (*ἐστιχώοντο . . . δερκόμενοι*) to the dual: and then the two stood, etc.

346-350. *πρόσθε*: cf. v. 317. — *βάλεν . . . κατὰ*, struck fair in the midst (D). — *οὐδ' . . . χαλκόν*, nor did it (the spear) break the bronze (of the shield, i. e. with which the shield was plated). F., Düntz., Naeg. and some others read here *χαλκός*, nor did the bronze (i. e. the bronze point of the spear) break (it, i. e. the shield). — *οἷ*: dat. of interest w. *ἀνεγνάμφθη* (*ἀναγνάμπτω*). Cf. 1, 104, N. — *ὁ δὲ . . . Ἀτρείδης*: cf. *ἡ δὲ . . . γυνή*, 1, 348, note. — *χαλκῷ*, perh. dat. of accompan. H. 604; K. § 285, R. 2, hastened on with his spear: *χαλκῷ*, material for thing made; metonymy.

351-354. *ἄνα*: Lex. *ἀναξ*. — *ὅδς . . . Ἀλέξανδρον*, grant that I may avenge myself upon, etc. — *ὅ*, H. 243 D; K. § 217, 5. *ἔοργεν*, *ἔρδω*: for the two accusatives, *μέ* and *κακὰ*, depending on *ἔοργεν*, see H. 555; K. § 280, 2, who first has done me harm. *δάμασσον* (*δαμάω*), so. *αὐτόν*, do thou subdue (him), etc. — *ἐρρίγησι* (*ριγέω*), H. 361 D; K. § 220, 4. — *ἀνδρώπων* limits *τις* (used in collective signif. Lex. *τις*, II.) — *ξεινοδόκον κακὰ ῥέξαι* (*ρέξω*): cf. for the const. *μέ . . . κακ' ἔοργεν*, v. 351. — *ὅ* (cf. *ὅ*, v. 351) relates to *ξεινοδόκον*. — *παράσχει*, παρέχω.

355-363. *ἀμπεπαλὼν, ἀναπάλλω*. For reduplication in 2d aor. see H. 384 D; K. § 219, 7. — *δίδ*: perh. the only instance in Hm. where the first syllable of *δίδ* stands in the arsis. The tribrach (*διὰ μέν*) instead of a dactyl or spondee, the omission of connectives (*asyndeton*), and the order of the words, all indicate the rapidity of the motion. So also, in the next verse, the pluperf. *ἤρπρεστο* (*ἐρπιδω*) it had been pressed, implies that it was done in an instant. — *διάμνησε, διαμῶ*: *ἐγχεος*, subj. — *ἀντικρύ*, right on. Lex. I 2. — *ὁ δέ*, and he, i. e. Paris. — *ἀνασχόμενος* (*ἀνέχω*)

raising himself up, that he might strike with more force. So Düntz., Cru. St., Naeg. and others. Some, however, following the Schol., supply *χέιρο* or *ξίφος*, *raising (it) on high*. — *φάλον*, obj. of *πλήξεν*. — *ἐμφι* . . *αὐτῷ* (*φάλας*) . . . *διατρυφέν* (*διαδρύπτω*), sc. *ξίφος*, the sword *being shivered*, etc., *fell*, etc. — *τριχῶς τε κτέ.*, lit. *three and four pieces*; a common idiom in Greek. Cf. 1, 128. In our idiom, *three or four pieces*. Notice the adaptation of sound to sense in this verse.

364–376. *φύωξεν, οὐμώζω*. — *σεῖο* depends on the compar. *δολώτερος*: *δεῶν, οὐ οὐτις ἄλλος*. — *τίσσεσθαι*, fut. infin., *that I should avenge myself on*, etc.: *κακότητος*, gen. of cause. — *μοί*, dat. of interest; cf. note on *οἶ*, v. 348. *ἔγη, ἔγνυμι*, *my sword has been broken*, etc. *ἐκ*, join w. *ἤτχθη* (*ἄισσω*). — *παλάμῃν*: cf. 338, note. To be taken here as gen. — *ἐπαίξας* (*ἐπί, ἄισσω*), sc. *Ἀλεξάνδρῳ*: *κόρυδος λάβεν*, *he seized him by*, etc., gen. part. H. 574, b; K. § 273, 3. — *ἰμάς*, subj. of *ἔγχε* (*ἔγχω*). — *ῥ*: (relating to *ἰμάς*) . . . *τέτατο* (*τείνω*) *κτέ.*, *which, as a fastening of his helmet, extended*, etc. — *οἶ*, dat. of interest, depending on *τέτατο*. Cf. 1, 104, note. — *καί* . . . *εἵρυσσεν* . . . *εἰ μὴ κτέ.*, *and now he would have dragged him away . . . had not Aphrodite*, etc. Force of this form of cond. sent.? H. 746; K. § 339, 2, 1, (b); G. § 49, 2. — *οἶ*: cf. *οἶ*, v. 372, *who broke for him*, etc. — *ἰμάντα* . . . *καταμένοιο* (*κτείνω*, cf. 5, 21, note), lit. *the strap (made) from an ox slain by violence*: “*the strap of tough bull’s hide*” (D). — *κειῷ* = *κενή*, fr. *κενός*; not to be confounded w. *κείνη*, fr. *κείνος* = *ἐκείνος*.

377–384. *τήν* (i. e. *τρυφάλειαν*), *this then*, etc. — *αὐτὰρ ὁ*, *but he*, i. e. Menelaus. — *κατακτάμεναι* (*κατακτείνω*), *to slay (him, i. e. Paris)*. — *ἔγχει*: had he recovered the spear already cast, or had he entered the combat with two spears? It is not quite certain; but the former seems probable. — *τόν*, *him*, i. e. Paris. *ἐξήρπαξε, ἐξαρπάξω*. — *καδ* (= *κατά*) *ῥ εἶσε*: *καδεῖσα*: *ἐν θαλάμῳ*, *in his chamber* (in the city); *εὐώδει κηφάντι*. The former means simply, *sweet-scented*: the latter (fr. *καίω*, *to burn*), suggests the manner of diffusing the perfume. The two words may be rendered, *fragrant with burning incense*. — *καλέουσα*, fut., denoting purpose. *τε, εἰμι*. H. 405 D; K. § 226. — *τήν*, i. e. Helen.

385–389. *χειρί*, dat. of means or instrument: *ἐανού*, gen. of part taken hold of, join w. *λαβοῦσα*, sc. *Ἀφροδίτῃ*. — *γρητ* (*γρᾶυς*) . . . *παλαιγενεῖ* depends on *εἰκυῖα* (*ἔοικα*). — *μῖν* (before *εἰκυῖα*), *her*, i. e. Helen, obj. of *προσέειπεν*. For a similar arrangement, cf. 1, 8, *σφωῖ*: 2, 795, *μῖν*, note. — *εἰροκόμῳ*, appos. w. *γρητ*. — *οἶ*, *for her*, i. e. Helen. — *λακεδαίμονι*, dat. of place. H. 612; K. § 283, 1. — *ναιετάσῃ*, agrees w. *οἶ*, *while living at*, etc. — *ἥσκειν* (*ἄσκέω*) = *ἥσκειν*, imperf. 3d sing. — *φιλέ-*

εσκεν: notice the change of subj., and *she* (i. e. Helen) *used to love her* (i. e. τὴν γραῦν). — μὲν, obj. of προσεφώνεε, *addressed her* (i. e. Helen). *ἔεισαμενη*, cf. 2, 795.

390–394. *κεῖνος* ... *θαλάμῳ*, *yonder (is) he, in his chamber*. For this use of *κεῖνος*, see H. 488, Rem. c; K. § 264, 3. — *λέχουσιν*, dat. o. place. H. 612; K. § 283, 1. *δινοτοῖσι*, *turned (with a lathe)*, can be properly spoken only of the bedstead. The plur. denotes that it was made of several parts. Cf. τόξα, 1, 45; also v. 448. D. renders the phrase freely, "*resting on luxurious couch*." — *κἀλλεῖ κτέ.*, *glistening both with beauty and in attire*. — *οὐδέ κε ... ἐλθεῖν ... ἔρχεσθαι*, *nor would you say he had come ... but that he was going*, etc. For the force of the infin., cf. G. § 15, 1; § 23, 2. — *νέον*, *adv. just ceasing from*, etc. Preparation for the dance then, as now, suggests the idea of great attention to the person.

395–402. *τῇ* ... *ὕπνῳ*: cf. 2, 142. *τῇ* (Helen), dat. of interest. H. 596 ff; K. § 284, 1, lit. *to her, in (her) breast*, etc.: freely rendered, *she excited emotion in her breast*. — *ὡς ... ἐνόησε ... δευρὴν κτέ.*, *when therefore she perceived the beautiful neck*, etc. Cf. Virg. Aen. 1, 402, *Dixit, et avertens rosea cervice refulsit*, etc. Cr. suggests that the goddess had laid aside her disguise; but this is not probable. Helen perceived these features through the disguise. — *ἔπος ... ἐνόμαζεν*: cf. 1, 361. — *ταῦτα*: acc. of specif. — *προτέρω*: join w. *ἔξεις*: *will you lead me farther on*, etc. *πολίων* depends on *πῇ*. H. 589; K. § 273, Rem. 4, (c), *to some one of the populous cities of*, etc. — *τοί* (enclit. = *sol*) limits *φίλος*: (*is*) *dear to thee there also*.

403–412. *οὐνεκα δὴ ... τοῦνεκα δὴ κτέ.*, *because, etc., did you on this account now come* (lit. *stand near*), etc. Notice the lively and emphatic force of *δὴ*. H. 851; K. § 315, 2. — *στυγερὴν ἐμέ*, *me, hateful one*: obj. of *ἄγεσθαι*. Compare the terms in which Helen speaks of herself in v. 180. — *ἦσο* (imperat. of *ἦμαι*) ... *λοῦσα, go! sit by his side* (lit. *going sit*, etc.). Most contemptuous words; at which, it is not strange that the goddess was enraged. — *ἀπέειπε κτελεύδου*, *withdraw from the way of*, etc., i. e. *renounce (all) intercourse with the gods*. — *μηδ' ... ὀποστρέφεις*, *nor may you*, etc. Optat. of wish. H. 721; K. § 259, 3, (d); G. § 82. — *Ὀλυμπον*: const.? H. 551; K. § 277. — *ὅγε* recalls the subj. to mind with emphasis, and with contempt: *or even he*; *or even such a man as he shall make you*, etc. Notice the repetition of pronouns, evidently with contempt; *παρ' αὐτόν, περὶ κείνον, ἔ, ὅγε, κείνου*. — *κείσε*, *thither*, i. e. *to the chamber of Paris*. — *νεμεσσητὸν ... εἴη*: apod. w. protasis suppressed. How would the protasis be expressed in Greek? H.

748; K. § 339, II. (a); G. § 50, 2. — *πορσυνέουσα*: force of the fat particip. ? — *Τροάϊ . . . μωμήσονται*: more positive than if she had said *μωμήσαιντο ἄν*: here again the prot. is omitted: *will scoff at me* (if I go to prepare that man's couch). Helen, it seems, like many other beautiful women, could be, when occasion required, slightly spirited.

414-425. *σχετλίη*: two syllables, in scanning: synizesis. — *μή . . . μεδέω* (*μεδίημι*): cf. *ἐφείω*, 1, 567, note: *lest enraged I abandon you*. — *τὼς* (= *οὕτως*) . . . *ὥς*, *to such a degree as*. — *ἀπεχθέρω* (*ἀπεχθαίρω*): aor. subjunc., same const. w. *μεδέω*. — *νῦν*, *just now*. — *μέσσω* (dat. of place. H. 612; K. § 283, 1.) . . . *ἀμφοτέρων*, *between both parties*. — *μητίσσομαι*, aor. subjunc., same const. w. *μεδέω* — *οἷτον*: const. ? H. 547; K. § 278, 1. *ἔλθαι*: same const. w. *μεδέω*, sc. *μή*, *and lest you*, etc. — *κατασχομένη* (*κατέχω*), *having covered herself*. — *σιγῇ*: join w. *βῇ* (3d sing. 2d aor. indic. without augment, fr. *βαίνω*). — *ἦρχε δὲ δαίμων*, *and the goddess took the lead*. Cf. 1, 495. — *Αἰ*, subj. of *ἵκοντο*, is made more prominent in the sentence by standing before *ὅτε*, which it would regularly follow. — *ἡ δ' . . . δία γυναικῶν*: cf. 1, 348. — *φιλομειδής* is comm. rendered *laughter-loving*; yet *μεῖδω*, as distinguished fr. *γελῶ*, means *to smile, gently and sweetly*. Hence, Cr. more properly renders it, *sweetly-smiling*. This seems more suited to the idea of Aphrodite than the somewhat coarse epithet, *laughter-loving*. — *τῇ* . . . *κατέθηκε*, *placed for her*: dat. of interest. — *δεά*, appos. w. *Ἀφροδίτη*: *ἐλαῦσα, φέρουσα, κατέθηκε*, all have the same obj. *δίφρον*: a very circumstantial description.

426-436. *καθίζ'*, impf. indic. Why accented on the penult? H. 368, b; K. § 118, 2, (c). — *ὄσσε . . . κλίνασα*, *averting her eyes*: exceedingly natural, and in keeping with Helen's unwillingness to return to the chamber of Paris. Cf. Virgil's description of Dido, Aen. 4, 362, *Tulia dicentem . . . averna tuetur*. — *ὥς ὠφέλες . . . ὀλέσθαι*: a very amiable wish! Force of the const. ? Cf. 1, 415, note, *would you had perished there!* *δαμείω* (*δαμῶ*) agrees w. subj. of *ὠφέλες*. — *ἀνδρῖ*, dat. of agent. H. 600; K. § 284, 3, (11). — *ἢ μὲν* (= *μήν*) *δὴ* . . . *γέ*: notice the number of intensive particles. The taunt is made as bitter as possible. *πρὶν γ' εὔχε'* (= *εὔχεο* = *εὔχου*, fr. *εὔχομαι*) . . . *εἶναι*, *you formerly boasted that you were*, etc. *Μενελάου* depends on *φέρτερος*. Why nom. ? H. 775; K. § 307, 4. — *ἀλλ' . . . προκάλεσσαι*, *but go now, challenge*, etc. The taunt is intensified by the epithet *ἀρητίφιλον* given to Menelaus; and is finally pointed by the cool advice following, *I for my part advise you*, etc. — *ξανθῇ*, *blonde-haired*. D. renders it *fair-haired*. — *μή*, *lest, for fear that*. — *ὑπ' αὐτοῦ δουρῖ*: Düntz. and Naeg. understand this, *beneath his spear*, taking *ὕπὸ* w. *δουρῖ*: Cr., *by him, with the spear*, taking *ὕπὸ* w. *αἰ τοῦ* as agent,

and δουρά as instrument. It is hard to say which is better. — δαμήν. (δαμῶ), 2d aor., subjunct., pass.: uncontracted, and vowel lengthened. Cf. H. 400 D, i; K. § 224, 9.

438—446. γύναι: a familiar and entirely respectful mode of address. — θυμόν, partitive appos. w. υέ. H. 500, b; K. § 266, Rem. 4, *me, my courage*: or *me, in respect to my courage*. — σύν, *with the help of*. — αὐτίς, *at another time*. — ἐγώ, sc. νικήσω. — παρά, separated fr. εἰσὶ by tmesis, and governing ἡμῖν as a prep. in compos. H. 605: or ἡμῖν may be viewed as depending on the compound verb πάρεσι. K. § 300, 2, (b), *for with us also are*, etc., or, *we also have*, etc. — τραπέλομεν (τέρπω), 2d aor. subjunc. pass. 1st pers. plur. H. 397 D; K. § 230. — μέ... φρένας: cf. note on θυμόν, v. 438. — οὐδ' ὅτε, *not even when*, etc. — σέ, obj. of ἀρπάζας. — ὥς, correl. of ὅδε, v. 442, *for never yet did love so... as now I love thee*, etc.

447—459... ἦρχε: cf. 420. — λέχοσδε (λέχος, and -δε. H. 203; K. § 235, 3), *to his couch*. — κατεύνασθεν (= κατευνάσθησαν, fr. κατευνά(ω), plur. verb w. dual subj. τῶ. — ἐν τρητοῖσι λεχέεσσιν, "upon the richly-inlaid couch." D. Cf. διωτοῖσι λέχεσσιν, v. 391, note. — εἰ που ἔσα-δρήσειεν (ἐς, ἑδρέω), (to see) *if perchance he might anywhere espy*. — οὐ... ἐκεῦδανον, εἰ τις ἴδοιτο: a rare const.: usually explained as an instance of brachylogy (abbreviated expression): thus, *for not out of friendship certainly did they conceal (him)*, (nor would they conceal him), *if any one should see (him)*. The first clause, οὐ... ἐκεῦδανον, is not considered an apodosis of εἰ τις ἴδοιτο, but suggests such apodosis, as in the above rendering. So Naeg. and F. The reading of Düntz., ἐκευδον ἄν, st. ἐκεῦδανον, seems not improbable. The optat. ἴδοιτο (st. indic. εἶδεν) suggests the possibility that some one might yet discover him. — ἀπήχθετο, Lex. ἀπεχθάνομαι. — ἴσον... κηρί, *equally with*, etc. — φαίνεται = φαίνεται. H. 70 D; K. § 206, 5 (e). — Μενελάδον: predicate gen. *appears on the side of*, etc. — ἀποτινέμεν (= ἀποτίνειν, fr. ἀποτίνω), infin. as imperat. Notice the force of ἀπο-, *do ye pay off, pay in full*, etc. Cf. vv. 286, 287.

BOOK FOURTH.

The events of this book are closely connected with those of the preceding. The first part of it was called, in ancient times, 'Ορκίων σύγχυσις, *the breaking of the oaths*: the second part, 'Αγαμέμνονος επιπάλησις, *Agamemnon's review, or inspection (of the forces.)* — ἡγορώμεντα, ἀγοράομαι. — ἐφροχέει, οἶνοχέω. Notice the double augment. For another form, cf. 1, 598. — τοὶ . . . δειδέχαστο (δείκνυμι. H. 442 D. 3, and 392, D; K. § 230, and 220, 13), *they pledged one another in golden cups.* δεπέσσω, dat. of manner or instrument. — παραβλήδην: on the meaning of this, critics have never been agreed. F., and some others, take the phrase to mean, *speaking with comparison*; because a comparison with Aphrodite, unfavorable to Hera and Athena, is instituted in what follows. Düntz. renders it *sich einmischend*, i. e. *intrusively*. Many others understand it, *speaking with irony, or with innuendo*.

7-19. 'Αλαλκομενής, an epithet derived probably fr. Alalcomenae, the name of a town in Boeotia where Athena was worshipped; yet with an evident allusion, in this passage ironical, to ἀλαλκεῖν *to defend*. — ταὶ . . . καθήμεναι, *these two sitting apart*, i. e. from Menelaus. — τῷ, depends on παρ-, *but by the side of this one (Paris) on the other hand (αὐτῷ)*: μέμβλωκε, βλώσκει. — φιλομειδής: cf. 3, 424, note. — ἐξεσώσεν (sc. αὐτόν) *ὄντονον*, *has rescued (him) when thinking*, etc. — νίκη, sc. ἐστίν: Μενελάου, predicate gen., *victory belongs to*, etc. — φραζόμεθα: H. 720, a; K. § 259, 1, a; G. § 85; *let us consider*, etc. ἤ . . . ἤ, *whether . . . or*, etc. ὅρσωμεν, subjunc. = ὅρσωμεν. — εἰ δ' αὖ πως τόδε . . . ἦτοι μὲν κτέ, *and if again in some way this*, etc., *then indeed*, etc. αὖ often denotes, as here, simply a transition from one thought to another. τόδε points here, as usual, to what follows. — οἰκείοντο: notice the omission of ἄν in this apod. H. 748; K. § 260, Rem. 7; G. § 50, note 1. The optat. thus seems to convey the notion of a wish. H. 721; K. § 259, 3, (b); G. § 82, *then may the ci'y*, etc.

20-29. ἐπέμυξαν (ἐπιμύζω): notice the derivation and peculiar force of μύζω. See Lex. — πλησίαι (sc. ἀλλήλαις) . . . μεδέσθην: parenthetical. — ἀκίαν: usu. adv.; yet it occurs also as adj. Cf. 1, 565. Its meaning is here repeated and emphasized by οὐδέ τι εἶπεν. — Ἥρη: not to be viewed, I think, as dat. for gen.; but as the one in whose case something is true. H. 601; K. § 234, 3, (10), *but on the part of Hera, (her) broom*

and not contain, etc. *ἔχαδε, χανδίνω*. — Cf. I, 552, note. — *ἄλιον, ἀτέλεστον*: pred. adja. w. *πόνον*, to render my labor vain, etc. — *ἰδρῶ* (what is the usu. acc.?) same const. w. *πόνον*; *δν* depends on *ἰδρῶσα*, as cognate acc. — *καμῆτην*: transition to a direct statement: and my horses have grown weary, etc., "in the recent preparation for a general engagement." F. "In rousing the Greeks to the war against Troy. The encouragement to battle is not to be thought of." Düntz. The student can judge as well perhaps as either of these critics which is the true idea. — *κακά*: descriptive appos. w. *λαόν*, combined perhaps w. the idea of *ἀγευούσῃ*. Cf. note on *πῆμα*, 3, 50, in collecting the people (bringing) evils, etc. — *ἔρῳ*, do it (i. e. render my labor vain, etc.). This little word brings out with dramatic effect the temper of Hera. — *πάντες θεοὶ ἄλλοι*: emphatic appos. w. the subj. of *ἐκαινέμεν* (pres.: Cr. says fut.; incorrectly, I think), but w., all the other gods, do no! indeed sanction (it). Notice the emphatic position of *οὐ*: *τοί* is to be taken here, I think, as an intens. particle.

80-42. Cf. I, 517. — *τί*, in what respect, etc., adv. accus. — *σέ* and *κακά* depend on *ρέζουσιν*. H. 555; K. § 280, 2, inflict on you so many evils. *δρ'* = *ὅτι*. H. 70 D, that you, etc. Some, however, take *δρ'* for *δτε*, w. causal force. Cf. I, 244, N. — *ὤμῶν*: pred. adj. w. *Πρίαμον, παῖδας, Τρῶας*. For the agreement, see H. 511, h; K. § 242, 1 (b), if you, having entered, etc., could devour Priam, etc., alive (lit. raw). — *μὴ . . . γένηται*, let this quarrel become, etc.; or, let not this quarrel become, etc. *ἔρισμα*, pred., a cause of strife. (D.) — V. 39. Cf. I, 297. — *καὶ ἐγὼ*, I also. — *μεμὰς . . . ἐθέλω*, lit. desiring . . . wish, i. e. earnestly desire. *τῇν . . . ὅδι*, that city . . . where. — *διατρίβειν, ἔᾶσαι*: imperat. H. 784; K. § 306, R. 11; G. § 101. — *τόν*, demonstr. (as usu. in Hm.), that my wrath, or that wrath of mine. Cf. *τό*, I, 185. — *ἀλλὰ μ' ἔᾶσαι*, but let me alone.

43-49. *ἐγὼ σοί*: notice the juxtaposition of these two words, thus making the contrast more striking; also, the accentuation of *σοί*. — *δῶκα* (= *ἔδωκα*): absol. have granted (it, i. e. permission to sack Troy). For this use of the aor. see H. 706; G. § 19, Note 4. — *ἐκὼν ἀέκοντι*: the antithesis is made more pointed by the juxtaposition of these words. Cf. *ἐγὼ σοί*, note. *ἐκὼν*, voluntarily (opposed to the idea *ἀνάγκη* by constraint), (yet) with reluctant heart. — *αἱ* relates to *πόλιν* (v. 46) as anteced.: *πόλιν*, incorporated in relat. sent. H. 809; K. § 332, 8, for of (all) the cities of earthly men, which, etc., of these (*πόλιν*), etc. — *πέρι*: notice the accent: adv. join w. *τίεσκετο* (*τίως*, w. iterative ending). *κῆρι*: peculiarity in accent? H. 100, d; K. 65, 2, (b): was exceedingly honored of me in heart, or was exceedingly precious to me in heart. By using the imperf.

τίσκειτο, he speaks as though the destruction of the city were already accomplished. — εὐμελίω, εὐμελίας: not to be confounded w. εὐμελής. — ἔδεύετο . . . ἔτις: cf. 1, 468. — λοιβῆς, κλύσης: partitive appos. w. δαιτός. — τὸ . . . ἡμεῖς: general truth: hence, the aor. λάχομεν (= ἐλάχομεν, fr. λαγχάνω) is rendered by the pres. H. 707; K. § 256, 4, (b); G. § 30, for *this do we (gods) obtain, (as our) honor*.

50-61. Cf. 1, 551; also 1, 121, 172, 413. — διαπέρσαι, infin. as imperat., *these destroy, when they shall*, etc. — περὶ (prep.) κῆρι (lit. *about the heart*, i. e.) at heart, heartily. Cf. v. 46, and notice the difference. Cr., F., Düntz., Spitz., Doed. write περὶ κῆρι in both places. Dübner writes περὶ κῆρι in both. — τῶν depends on πρόσθε. Notice the asyndeton of this verse, indicating the emotion of Hera. H. 854; K. § 325. — οὐδὲ μεγάλῳ (akin to μέγας), *nor do I account (them) too great (a sacrifice); nor do I grudge (them)*. — διαπέρσαι, sc. σί as subj., τὰς as obj., *and do not consent that you des'troy them*. — φθονέουσα: the means. H. 789, b; K. § 312, 4, (e); G. § 109, 2, *by grudging (them)*. — καὶ ἐμὸν πόνον, *my labor also*. The labor of Hera, as well as that of Zeus, should be allowed to have a successful termination. Δέμεναι . . . οὐκ ἀτέλεστον, *to render . . . not unfinished, not fruitless*. — γένος, sc. ἐστί: *ἐνθεν ὅθεν*, lit. *thence whence*: freely rendered, *my descent is the same as thine*. — πρεσβυτάτην . . . ἀμφοτέρων (cf. 3, 179) κτέ., *most venerable, in two respects, both in birth, and because*, etc.

62-69. ὁποῖξομεν, subjunc., *let us*, etc. — Σῦσσον, *very quickly*. H. 662; K. § 323, R. 7. — ἐπιτεῖλαι: infin. as imperat., *charge*. How would the imperat. be accented? H. 367, R. c; K. § 118, R. 3. — ἐλθεῖν, πειρᾶν, depend on ἐπιτεῖλαι. — ὥς κε: notice here κέ after ὥς in a final clause. Force? H. 739, 741; K. § 330, 4; G. § 43, § 44, Note 2. — ὑπὲρ ὅρκια: cf. 3, 299. — δηλήσασθαι (δηλέω, not to be confounded w. δηλόω), depends on ἄρξωσι, takes Ἀχαιοὺς as obj. — The address of Hera is conciliatory and persuasive. Zeus could not gracefully do otherwise, if he had desired, than yield to such words. — αὐτίκα: notice the asyndeton, making the narrative more lively.

70-77. ἑλθέ: notice the peculiarity of accent. H. 366, b; K. § 118, 3, (a). — πειρᾶν: here used as imperat. — πάρος μεμανῖαν, *previously desiring (it)*, i. e. to go on this errand. Cf. v. 20 ff. — ἦκε (ἦμι), *scint (her) like a star*, etc.: τέρας, appos. w. ἀστέρα: λαμπρόν· τοῦ κτέ., *a bright (star), from which*, etc. In translating, follow here the order in which the idea is presented by Hm., as nearly as the English idiom will admit of it: thus, the thought contained in λαμπρόν (which qualifies ἀστέρα) should stand just before the expression for τοῦ . . . ἱερταί. This same principle

—to conform the order in which the idea is presented in the translation to that of the original, as nearly as the different idioms of the two languages will admit of—is often important. — *ἀπό*, separated fr. *ἴεντα*, by tmesis: takes the gen. *τοῦ*, as a prep. in compos. Considered as a simple prep., following *τοῦ*, it would suffer anastrophe. H. 102 D, 6; K. § 31, iv.

78-92. *τῷ*, i. e. *ἀστέρι*. — *κὰδ ἔδοξε, καταδρόσκω*. — *ᾧδε κτέ*. Cf. 2, 271, notes. — *ἦ... ἤ, Truly... or*, etc. Notice the different accent of these particles. — *ἀνδρῶπων* depends on *ταμῖς πολέμοιο* as a single idea (F.); *arbiter of war to men* (lit. *men's war-arbiter*). — Notice the dif. between *ὧς* (accented, = *οὕτως*), denoting what precedes; and *ᾧδε* (v. 81), denoting what follows. — *ἡ δέ*, *but she*, i. e. *Athena*. — *Πάνδαρον ἀντίδεον*: 2, 827. *Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν*. — *διζήμενη* agrees w. *ἡ*. — *εὔρε*: explanatory of what precedes, hence the asyndeton. H. 854; K. § 325, 1, (b). — *οἱ οἱ*: notice the dif. in form; *who followed him*, etc. — *ἀγχοῦ*, i. e. *near to Pandarus*.

93-103. *τλαίης κεν κτέ*, serves as apod. to v. 93: *would you yield*, etc. = *if you would yield*, etc.; *then would you dare*, etc. *ἐπιπροέμεν*, fr. *ἐπὶ πρό, ἔμεν* = *εἶναι* fr. *ἴημι*. — *πᾶσι... Τρώεσσι, on the part of all*, etc., or *from all*, etc. Const. of this dat.? H. 601; K. § 284, 3, (10). *ἔροιω, αἶψα*. — *ἐκ πάντων, above all*. *βασιλῆϊ*, same const. w. *πᾶσι*. — *τοῦ... παρ'... φέροιω, from him, I say (δή), you would receive*, etc. *τοῖθ* depends on *παρ'* (thus written by Dind., Düntz., and Spitz. Yet Cr., St., Doed. and some others write *παρ'*). — *αἶ κεν ἴδῃ, if he shall see*, etc., protasis: *κὲν... φέροιω* (v. 97), apod. Mixed form. H. 750; K. § 260; G. § 54, 1, (b). — *πυρῆς* depends on *ἐπὶ* in compos., *having gone upon, having ascended*. Cf. 2, 234. — *δίστευσον Μενελάου*: gen. part. H. 574, c; K. § 273, 3, (b), (δ). — *εὐχεο... ῥέξειν, vow... that you will sacrifice*, etc. *νοστήσας* agrees w. subj. of *ῥέξειν*. Why nom.? H. 775; K. § 307, 4.

104-111. *τῷ... ἄφρονι*: H. 597; K. § 284, 3; *the mind of him foolish one, his foolish mind*. — *ἐσύλα (συλάω)*. Critics are not agreed on the meaning. F., Cr., and others, following the Schol., understand it, *stript off the covering from*, etc. L. & Sc., St., Düntz. render, *took down* (i. e. *from his shoulder*). Düntz. says, "the taking out from the case or covering, which used to be left at home, is not to be thought of." This seems reasonable. — *αἰγός*, gen. of material: *his wel. polished bow, made of (his horns of)*, etc. — *ὃν ῥα... τυχῆσας... δεδεγμένος... βεβλήκει κτέ.*, *which... having hit... having awaited... smote*, etc. — *ὑπὸ στέρνοιο, beneath the breast*, indicating that the goat, as he came forth from a rock (*πέτρης ἐκβαίνοντα*), was somewhere above the archer, so that the arrow

was aimed upward. — δ δέ, i. e. the goat. — ἤραπε (ἀραρίσκω), fitted them together. — χρυσήν . . . κορώνην, placed upon (it) a golden hook (or ring); in which to fasten the bow-string.

112-126. εὖ κατέθηκε, he (Pandarus) laid it carefully down, after having stretched (the bow), (while he took his quiver, and selected an arrow, v. 116) — ποτὶ . . . ἀγκλίνας (ἀνακλίνας), having leaned on the ground (that he might have a convenient position in stretching the bow). — πρόσθεν, sc. αὐτοῦ, before (him). — μὴ πρὶν . . . πρὶν βλήσθαι, lest, etc. . . before Menelaus . . . was hit. Notice the repetition of πρὶν (cf. 1, 98); also the infin. after πρὶν. H. 769; K. § 337, 9; G. § 106. βλήσθαι, H. 408 D, 20; K. § 227. — σύλα, συλλάω. — μελαινέων. H. 128 D, b; K. § 211, 4. ἔρμα, Lex. II.: apposa. w. λόν. — δμοῦ, at the same time: the drawing of the bow and the grasping of the end of the arrow and of the bow-string took place at the same instant. — γλυφίδας: usu. explained as "the notch of the arrow which fits on the string." F. with more probability says, the grooves or notches, made lengthwise at the end of the arrow for receiving the feathers or wings; and cites in confirmation τόξων πτερυγὰς γλυφίδας. Eurip. Orest. 268. Cf. Herod. 8: 128. — σίδηρον, the iron-point of the arrow. — λήγε . . . λαχεν: cited by Quintilian, 1, 15, as an instance of onomatopoeia. βίος: notice the accent, distinguishing it from βίος.

127-140. σέθεν (= σοῦ), depends on λελάδοντο. — πρώτη . . . ἀγελέη, i. e. Athena. The same goddess who had moved Pandarus to discharge the arrow, now especially, first of all (πρώτη) protected Menelaus; her object being to renew the hostilities, and thus prevent the return of the Greeks. — πρόσθε στήσα: cf. v. 54. — τόσον . . . ὥς ὅτε, just as when: lit. so much as when. ἔργεν, kept it (the arrow) off. — ὅδ' (= ὅτε) . . . λέγεται, sc. παῖς. — αὐτή, i. e. Ἀθήνη. αὐτε denotes here, as often, not repetition, but transition. See Lex. — ἔδυνεν ὅδιν, guided (it to the point) where. — σύνεχον, intrans., came together. Cr. — ἤντρο: Lex. ἄντρομαι. — ἐν ζωστήρι ἀρηρότι (ἀραρίσκω), in the snug-fitting girdle. Notice ἐν w. dat. after verb of motion. H. 618, a; K. § 300, 8. — μίτρης δ', and through the belt; worn just above the hips, below the breast-plate; made of bronze, lined with wool; or perh. lined with leather and stuffed with wool. It must have been a broad band, extending up beneath the breast-plate, so that the arrow should pass through, first the girdle, then the breast-plate, then the belt, before it reached the body. — ἔρκος w. gen. Cf. 1, 285, note. — ἔντρο: Lex. ἐρώω, Mid.: H. 405 D, b; K. § 230. — διαπρό: both parts have their force; πρό, forward; διὰ, through; i. e. on through, καὶ τῆς, even this, i. e. μίτρης:

είπτο (είμι. II. 405 D, 1; K. § 226), *it*, i. e. the arrow, *passed*. — ἀκρίτατον, adj. w. χρέα, *the flesh on the surface*.

141–147. τίς τε, cf. note 3, 83. — μήνη: (μιάνω); const. ? cf. 2, 147. — παρήϊον εἶναι ἱππων, pred. of ἐλέφαντα. — πολέες (πολύς): dif. how in meaning fr. πόλεες ? — ἤρσαντο (ἠρδομαι): gnomic aor. H. 707; K. § 256, 4, (b); G. § 30. — ἀμφοτέρων: cf. 3, 179, *two things at once, both a decoration . . . and, etc.* — τοῖοι, *in such a manner, thus: μιάνην, were stained*; notice the form. Butt. and K. call it 3d pers. dual, aor. mid. indic.; others, 3d pers., plur. = μίανθεν (ending lengthened metri gratia). H. 355 D, c. — ὑπένερθεν: deriv. ? ὑπό, ἐνερ (see Lex. ἐνέροι), δε(ν). Cf. ὑπέρθεν, 2, 218, note: *beneath from* (the parts just mentioned), or simply, *beneath*.

151–162. ἐόντας: join in idea w. νεῦρον, as well as ὄγκους. H. 511, h; K. § 242, 1, (b). — θυμὸς . . . ἀγέρδη (ἀγείρω), *courage returned* (lit. *was collected*). Notice the omission of all connectives in this verse, imparting to it animation. — τοῖς . . . μετέφη, *spoke among them*, i. e. those who stood round about. — χειρός: for the const. cf. κόμης 1, 197, note. — δάνατον, definitive appos. w. ὄρκια, οἷα (which have proved) *death to thee*. — οἶον, sc. σέ; notice the breathing. Dif. how in meaning fr. οἶον ? *having placed thee alone, etc.* — ὥς (followed by σέ, enclit.; hence, written ὦς), since, cf. 1, 276. Düntz., with less reason, understands ὥς as exclamatory, *how (shamefully) did the Trojans, etc.* — ἔλιον, see Lex. ἔλιος (B), *by no means vain is, etc.* — V. 159; cf. 2, 341. — εἰ περ γάρ τε . . . τέ: cf. note on τέ, 1, 81, 82. — ἐτέλεσεν, ἐκτελεῖ (fut.), sc. ὄρκια or σπονδάς: ἐτέλεσεν, ἀπέτισαν, gnomic aor. H. 707; K. § 256, 4, (b); G. § 30. *For if the Olympian does not even at once vindicate* (the solemn covenant), *he will vindicate (it) thoroughly (ἐκ) even at a late day, and they* (the violators of the covenant) *atone for their crime with a great penalty, with, etc.* (Cond. sent. H. 745; K. § 339, 2, 1, (a); G. § 49, 1). Some understand this as a particular supposition, *For if the Olympian did not, etc.*; and then take ἀπέτισαν as spoken of a fut. event.

163–175. Cf. 6, 447 ff. — ὅτ' ἂν ποτ' ὀλώλῃ (ὀλλυμι): ἂν with subjunc. in relat. sent. H. 757 ff.; K. § 260, 3, (c); G. § 62, *when sacred Troy shall at length (ποτέ) perish*. — ἐνυμνέω: H. 136 D. b, 3; K. § 211, 2. — Ζεὺς . . . ἐπισσείησιν (ἐπισείω. H. 361 D, K. § 220, 4): same const. continued, sc. ὅτ' ἂν, and when Zeus . . . shall himself shake, etc. πᾶσιν qualifies σφί: ἀπάτης, also σέθεν, gen. of cause. — αἶ κε δάησιν . . . ἀναπλήσῃς (ἀναπληρῶμι); force of ἂν (Ep. κέ or κέν) w. aor. subjunc. ? H. 760; K. § 255, R. 9; G. § 20, N. 1. — καὶ κεν . . . ἰκοίμην:

force of the optat. w. *ἄν*? H. 722; K. § 259, 3, (a); § 260, (4); G. § 12. — V. 173, cf. 2, 160. — *δοτέα*: obj. of *πύσει* (*πύδω*).

176-187. *καὶ κε* . . . *ἐρείει*: cf. note 1, 175; *κέ* w. f. indic. — *ἀδ' κτέ.*, a wish: *would that Agam. might thus*, etc. — *ἄλιον*, adv. *in vain*. — *καὶ δὴ*: notice the enlivening force of *δὴ*, "calling attention to an unquestioned fact." Düntz.: "marking the idea as immediately present to the mind." H. 851; K. § 315, 2, *and in fact has gone*, etc. — *κειῶσιν*: *κεινός* = *κενός* (distinguish fr. *κεῖνος* = *ἐκεῖνος*): *with empty*, etc. — *χάσσι* (*χάσσω*): optat. without *ἄν*, denoting a wish: *then would that*, etc.; or, *then may he wide earth yawn for me!* — *μηδέ τί πω*: *τι* (followed by *πῶ*, enclit., hence written *τι*) indef. *in any respect, at all*: *πῶ* perh. = *πῶς*. Cf. 2, 419, note; 3, 302. *δειδίσσεο*, trans. In 2, 190, it is intrans. *nor alarm at all in any way the people*, etc. — *πάγῃ, πῆγνυμι*. — *πᾶροιθεν* . . . *ὑπένερθεν*, *on the outside*, . . . *underneath*: *εἰρύσατο*: cf. *ἔρυτο*, v. 138, note. — *ζῶμα*, properly the band at the bottom of the breast-plate, but sometimes by meton. for the *breast-plate* itself; so here. Cf. v. 136 w. this passage. — *χυλεῖς ἄνδρες*, *braziers*. Cf. note on *αἰπόλοι ἄνδρες*, 2, 474.

189-214. *αἱ γὰρ* . . . *εἶη*: cf. note 2, 371. — *ἐπιμάσσομαι*: Lex. *ἐπιμαίωμαι*, II. — *παύσῃσι* (*παύω*): cf. *ἐπισσεῖσιν*, v. 167. *which shall relieve (you) from*, etc. — *ἦ*: cf. 1, 219, N. — *φῶτα* . . . *υἱόν*: descriptive appos.; perh. equivalent to, *the nob'e son of*, etc. — *τῷ μὲν κλέος*, *a glory to him* (the archer): *κλέος* and *πένθος* are expegetical of the clause *ὃν . . . ἔβαλεν*. — *βῆ δ' ἰέναι*: cf. *βῆ δὲ δέειν*, 2, 183, N. — *Τρίκῃς*: written either w. one *κ*, or w. two, as the metre requires. — *Ὅρσ'* (i. e. *Ὅρσο*), imperat. 2d aor. mid. H. 408 D, 40; 412 D, 11; K. § 227, B. (*ὀρνύω*, *ὀρνυμι*). — *ἴδῃ* (v. 195), 3d pers. *ἴδω*, -ης, -η, *that he may see*: but in v. 205, 2d pers. *ἴδωμαι*, *ἴδῃ*, *ἴδῃται* (cf. 1, 203; 3, 163), *that you may see*. — *βάν* (= *ἐβησαν*): H. 408 D, 1; 400 D, d; K. § 224, 4, *they* (i. e. *Machāon and the herald*) *started to go among the throng, through the wide army*, etc. — *βλήμενος*: H. 408 D, 20; K. § 227, A, *where the blonde-haired Menelaus stood wounded*. — *ἀγγεγάδ'* (= *-ατο* = *-ντο*, pluperf. 3d, plur. H. 355 D, e; K. § 220, 13), *ἀγγέλω*. — *ὄσσοι ἕριστοι*, *as many as (were) bravest*, = *all the bravest*. — *ὁ δὲ* (*Menelaus*) . . . *ἰσάθεος φῶς*: cf. *ἡ δὲ* . . . *γυνή*, 1, 348, N.; *but he, god-like man*, etc. — *ἀρηρότες*: cf. *ἀρηρότι*, v. 134. — *τοῦ* (i. e. *δίστοῦ*), gen. abs. w. *ἐξελ.* — *ἔγεν* (= *-ησαν*), *ἔγνυμι*. H. 442, 1; 355 D, c; K. § 230. — F. joins *πάλιν* w. *ἔγεν*, *were broken back*: Düntz. w. *ἐξελεκ.*, *while it was being drawn back*. Cr. prefers the latter. Why not connect it in idea with both? Perh. it is best rendered, *while it was being drawn out, the sharp bars were broken back*.

215-222. *οἱ* (enclit.), dat. of interest, *loosed for nim.* — V. 216, cf. v. 187. — *ἔμπεσε, ἐμπέπτω.* — *ἐκμυζήσας (ἐκμυζάω), having sucked out*, probably having applied his mouth to the wound; interesting as showing the customs of the time. — *ἐπὶ . . . πάσσε, sprinkled upon (it), etc.* *φάρμακα*: obj. both of *εἰδώς* and of *πάσσε*. — *οἱ* (throws back its accent on *τά*, receives the accent of *ποτέ*; hence, written *οἱ*): ethical dat. closely joined w. *πατρί*, F.: dat. of possessor, Cr.: dat. of interest, Düntz. I prefer the last explanation. Cf. H. 601; K. § 284, 8, (10). It may be loosely rendered, *to his father.* — *φίλα φρονέων, thinking friendly things, being kindly disposed.* Cf. *εὖ φρονέων*, or *εὐφρονέων*, 1, 73. Who was Chiron? See *Clas. Dic.* — *ἀμφιπένοντο: ἀμφιπένομαι.* — *Ὅφρα . . . τόφρα; while . . . meanwhile.* Notice *δέ*, after *τόφρα*, connecting a subordinate and principal sentence. *Lex. δέ*, 4. Not rendered into English in such a connection. — *ἐπὶ*, join w. *ἤλυθον, advanced.* — *οἱ δ' αὖτις, but these on the other hand*, i. e. *οἱ Ἀχαιοί.*

223-233. *οὐκ ἂν ἴδοις*, poten. optat.: *then would you not see, etc.* — *ἔασε, he left.* — *ἀπάνευθ' ἔχε, held aside* (i. e. from the ranks): *φυσιώωντας (φυσίωω)*. H. 370 D, a; K. § 222, I. (3), "*champing*," Derby: "*snorting*," Cowper: i. e. from impatience at being held still. — *τῷ . . . ἐπέτελλε, very earnestly (μάλα πολλά, cf. 1, 35), charged him* (Eurymedon). — *παρισχέμεν* (H. 359 D; K. § 220, 18), *to hold them* (the horses and chariot) *near.* — *μὲν*, direct obj. of *λάβῃ: γυῖα*, acc. of specif. — *πολέας* (notice the accent) depends on *διδ*, which does not suffer anastrophe. H. 102 D, b; K. § 81, IV. R. 2. *κοιρανέοντα* agrees w. *μὲν*, *while passing to and fro, as commander, throughout the many (people).* — *ὁ πεδὺς ἑών, he being on foot: ἐπεπωλεῖτο (ἐπιπωλόεμαι)*, hence the word *ἐπιπόλησις*, in the title of this book. — Vv. 232, 233, cf. 2, 188-9.

234-246. *μήπω τι, do not in any way at all, etc.*, cf. v. 184, *μηδέ τί πω*, N.; also, 2, 419, N. *μεδίετε*, *Lex. μεδίημι*, II. — V. 235. Notice the sentiment: *for not to the false will, etc.* — *ὑπὲρ . . . δηλήσαντο: cf. vv. 67, 72.* — *τῶν . . . αὐτῶν, of these themselves, these alone*, limits *χρῆα*; is understood also w. *ἀλόχους* and *τέκνα*, *their wives, etc.* — *οὐστίνας . . . ἴσοι: hypothet. relat. sent.; past uncertainty.* H. 757; K. § 333, 4; G. § 62, cf. 232, *οὐς . . . ἴσοι.* — *μεδιέντας . . . πολέμοιο: cf. μεδίετε . . . ἀλκῆς*, v. 234. — *ἰόμωροι: "wretched," D.: "dead marks for archers,"* Cowper: some, on the other hand, think it a respectful epithet. It is a word of very doubtful meaning. See *Lex.* — *ἔστητε*, Att. *ἔστατε.* — *τεδηπόρες: Lex. τέδηπα.* — *ἔκαμον: gnomic aor., are weary.* — *πολέος: notice the accent, distinguishing it fr. πόλεος, or πόλεως.* — *πεδίω: const.?* H. 590, a; K. § 273, 4, (a). — *τις* (receives the accent

of *σφί*, hence written *τίς*), join w. *ἀλαή*, any strength. — *ὧς* (accented = *οὕτως*), thus, so.

247-256. *σχεδόν* . . . *ἔνθα τε*, near, where. Notice the use of *τέ*. H. 856, a; K. § 321, R. 4. — *εἰρύεται*: H. 420 D, 12; K. § 230. *-νται* for *-νται*: are drawn up. — *ὑπέρσχυρ*, *ὑπερέχω*. — *ὑμῖν* (*ὑμῖν*): dat. of interest: for your protection. — *ἐπὶ Κρήτεσσι*: notice here *ἐπὶ* w. dat. after a verb of motion. Wherein is the const. unusual? H. 618; K. § 300, 8. What is the force of the const.? while going throughout, etc., he came to the Cretans (and halted). H. 618, a; K. § 300, 8, (a). Cf. 273. — *οὐτ' . . . ἀλαήν*. "Of courage stubborn as the forest boar." D. — *οἱ*: dat. of interest w. *ἔτρυνε*. — *μειλιχίοισιν*: for the const., cf. *κερταμίοισιν*, 1, 539.

257-264. *περὶ*, separated fr. *τίς* by tmesis. *Δαναῶν* limits *σέ*: especially do I honor thee of (or among) the, etc. Some, however, make *Δαναῶν* depend on *περὶ*. — *δαῖδ', δαυτ'*. — *ὅτε πέρ τε*, whenever: *πέρ*, intens. (just, precisely when): *τέ*, Epic use. — *κέρωνται* (*κεράννυμι*): sub-junc. pres. mid.: notice the peculiar accent. H. 439 D, 1; 401, k; K. § 230; § 176, 1. Notice also the omission of *ἄν* in this clause. Cf. *ἔσπερ* . . . *πίνωσιν*, v. 261. H. 757 and 759; K. § 337, 5, also Rem. 3; G. § 60, 3; and § 63, when they have mingled (for themselves), etc. — *πλείον* (not comparative), fr. *πλείος* = *πλέος*. — *ὥσπερ ἐμοί*, elliptical, as mine for me. — *πίειν* (*πίνω*): infin. denoting purpose. H. 765; K. § 306, 1, (d): depends on *ἔστηκε*. — *ὅτε . . . ἀνάγοι*: notice here the optat. in connection w. a leading tense. H. 760, d, 730; K. § 259, 3; G. § 63, 4, (b), to drink, when the appetite prompts. — *ὄρσευ* = *ὄρσεο* = *ὄρσου* (*ὄρνυμι*), H. 349 D; K. § 223, 10, haste to the battle, such as, etc. — *πάρος* w. pres. tense, cf. 1, 553.

265-282. *ἠῦδα* (pronounced in two syllables); *αἰδῶμ*, impf. *ἠῦδαον -ων, -αις -ας, -ας, -α*. For the augment, see H. 310; K. § 121. — *μέν* = *μήν*, H. 852, 13; K. § 318, R. — *ὑπέστην* (*ὑφίστημι*) *καὶ κατένευσα*, I promised and confirmed with a nod. Cf. 1, 514. — *ὄν* . . . *ἔχευαν* (*συγχέω*), lit. poured together, i. e. violated, broke. — *ἐπὲρ* . . . *δηλήσαντο*: cf. v. 67. *παρέχετο*, *παροίχομαι*: *κῆρ*, acc. of specif.; notice the accent: not to be confounded w. *κήρ*. — V. 273. Cf. v. 251. — *κορυσσέσθην* (*κορύσσω*): here, the putting on of the helmet denotes by meton. the whole process of arming for battle; above, v. 252, the putting on of the breast-plate denotes the same idea: and these two were arming themselves, etc. — *ὥς δ' ὅτε*: cf. 3, 33. — *εἶθεν*, beholds: gnomic aor. Cf. *φύγον*, 3, 4, Note. So also *βίγησεν* and *ἔλασε*, v. 279. — *τῷ* . . . *ἰόντι*, and to him (i. e. the goat-herd) being afar off. — *μελάντερον*: compar. used absolutely. II. 662

K. § 323, R. 7, *it appears exceedingly black*: *lōn* (εἰμι), *advancing*. — *τοιαῖα . . . πυκινὰ . . . φάλαγγες, such* (i. e. so dark) *the dense phalanxes, etc.* — *κνέσται . . . πεφρικυῖαι* (φρίσσω): *dark, bristling with, etc.*

286-302. *σφῶι*: obj. of *κελεύω*, and understood w. *δτρυνέμεν* (infin.). — *αὐτῶ*, sc. *ὑμεῖς*, subj. of *ἀνάγετον*, *you yourselves rouse, etc.* — V. 288 ff.: cf. 2, 371 ff. — *τούς*, i. e. the two Ajaxes: *αὐτοῦ*, adv. *there*. — *λιγὺν . . . ἀγορητήν*: cf. 1, 248. — *οὗς* (ὅς, ἥ, ὅν, possess. pron.: not the relat. ὅς, ἥ, ὅ), *his*, Lat. *suos*. — *στήσεν*: what are the trans. and what the intrans. tenses of *ίστημι*? H. 416, 1; K. § 173, R. 2. — *ἔμεν* (= εἶναι): H. 406 D; K. § 225: infin. denoting purpose: *in the van, he placed the horsemen, etc., and in the rear, the footmen . . . to be, etc.* *κακοὺς δέ*, *but the cowards, etc.* The rhetoricians afterwards taught that the arguments in a discourse should be arranged, like the forces of Nestor for battle, with the weakest in the middle. — *σφοῦς*, *their*: cf. *οὗς*, v. 294. — *ἐχέμεν* (infin.), *to hold, restrain*. — *μηδὲ . . . δμίλῃ*, *and not, in the tumult of battle, to be thrown into disorder*.

303-316. *Μηδὲ τις*, *nor let any one, etc.*; a transition to the *oratio recta*. — *ἠγορέηφι*: w. Epic suffix *-φι*. H. 206 D; K. § 210. — *οἷος*: observe the breathing. — *μεμᾶτω*: Lex. ΜΑΩ. — *ἀλαπαδνότεροι κτέ.*, *for* (in either case) *you will be more easily overcome*. — *ὅς δέ κε κτέ.*, *but whatever man, from his own chariot* (in its proper place in the ranks) *may reach the chariot of another* (an enemy), *let this one allonge with his spear*. Such is the interpretation of this vexed sentence, preferred by F., Düntz, Cr., Koeppen, Wolf, and others. — *ἐπειὴ . . . φέρετον*, sc. *ἔστί*, or *ἔσται*, *since it will be, etc.* — *καὶ οἱ πρότεροι*, *those of a former day a'no*. Homer cannot lose sight of this characteristic of old men, in describing Nestor, cf. 1, 260 ff. — *εἰ εἰδώς*, used adjectively, *well skilled in*, w. gen. *πολέμων*: as verb, *to know*, usu. w. acc. — *εἴδε* denotes a wish w. the optat. *ἔποιτο* and *εἴη*, *would that, etc.*: *ὥς θυμός*, sc. *ἔστί*, . . . *ὥς τοι*, *as there is courage . . . so, etc.* — *γούναδ' ἔποιτο*, *your knees might follow, might hold out*. "The weakness of age exhibits itself especially in the knees. Cf. Horace, Epode, 13, 4, *dum virent genua*." Cr. — *τις ἄλλος*, subj. of *ὕφαεν*: *σύ*, sc. *ὕφαες*. See Lex. ὕφαιω, 2. *αἶδε*, *εἶδε*, or *ὥς* w. 2d aor. indic. in wishes that cannot be realized, *O that some other one of men had this (old age), and that you shared with, etc.*

318-325. *μᾶλα μὲν* (= *μήν*) *κεν κτέ.*, *surely I could wish, myself a'no, to be (ἔμεν) so as when, etc.* Notice the dif. between *ὥς*, demonstr. *so*, i. e. *so strong*, and *ὥς* (proclit.), relat. *as*. — With the sentiment of v. 320, compare the words of Maharbal to Hannibal after the battle of Cannae, *non omnia nimirum eidem dii dedere*. Liv. 22, 51. — *ἔα* (= Att. *ἦν*),

H. 406 D; K. § 225. — *πάσσει*, *presses on me*. — *καὶ ἔς*, *even thus* cf. note on *ἔς* and *ἔς*, v. 319. — *γέρας* (distinguish fr. *γῆρας*), predicate; *for this (τό) is the prerogative of*, etc. — *αἰχμᾶς*, acc. of kindred formation w. *αἰχμᾶσσευσι*. H. 547, a; K. § 278, 1. — *ὄσπερ ... γεγᾶσσι* (*γίγνομαι*). *who are more capable of bearing arms than I*.

326-335. Cf. v. 272. — *εὖρ* (= *εὔρε*, fr. *εὐρίσκω*): notice the asyndeton. H. 854; K. § 325. — *Περεῶο*: Nom. *Περεῶς*: how declined? H. 146 D; K. § 212, 7. — *ἀμφὶ δ'*, sc. *ἦσαν*, *and round about were*, etc. — *δ ... Ὀδυσσεύς*: cf. N. on *ἡ ... γυνή*, 1, 348. — *πὰρ δὲ ... ἀμφὶ ... ἔστασαν*, *and near (him) round about stood*, etc. Distinguish *ἔστασαν*, *ἴστασαν*, and *ἔστησαν* (as 1st, and as 2d aor.): H. 416, 1; K. § 173, R. 2. — *σφίρ*: dat. of interest in looser relations. H. 601; K. § 284, 3, (10). *For not yet on their part, or so far as related to them* (i. e. Odysseus and Menestheus), *did their people hear*, etc. — *οἱ δέ*, Odysseus and Menestheus. — *ὅππότε* (till the time) *when*. — *πύργος*, lit. *a tower*, or as we say in military language, *a column*. — *Τρώων* is to be joined both w. *ἐπελθόν* and w. *ὁρμήσεις*, *advancing towards the Trojans should rush upon (them)*. — *ἄρξειαν*, *and they ('Αχαιοί) should begin*.

339-348. *κεκασμένε*: Lex. *καίνυμαι*, II. Odysseus is designated by this verse with sufficient distinctness, without mentioning his name. — *ἀφέστατε* (*ἀπό, ἔστατε*), addressed to both heroes; yet Odysseus, as the more eminent of the two, is no doubt chiefly meant; and hence, he alone replies, v. 349 ff. — *σφῶιν*: emphasized by *μέν* = *μήν*: *you especially does it become, being*, etc. *έόντας*, same peculiarity of const. as *έόντα*, 1, 541; cf. N. — *έστάμεν* (distinguished by the accent from the indic. 1st pers. plur. *έσταμεν*): infin. = Att. *έσδναι*. H. 359 D; K. § 220, 18, *to stand* i. e. *to stand your ground, to stand firmly*. — *πρώτω ... ἐμεῖο*: *for ye two first hear from me of a banquet also*: *ἐμεῖο* gen. of pers., and *δαιτός* gen. of thing, both depend on *ἀκροῦξέσθων*. So it is usu. explained; but Düntz. understands *ἐμεῖο* as limiting *δαιτός*, *my banquet*. — *'Αχαιοί*: appos. w. subj. of *έφοκ-*, *we Achaeans*. — *κρία* and *κύπελλα*, sc. *έστί*: *φίλα*, pred.: *έθμεναι* (fr. *έθω* = Att. *έσθίω*), and *πινέμεναι* depend on *φίλα*. H. 767; K. § 306, 1, (d): *roasted meats are pleasant to eat, and cups of honey-sweet wine, to drink*, etc. Cf. *τὰ κακὰ φίλα*, 1, 107. — *χ'* before an aspirated vowel for *κέ*: *ὀρόφτε*, optat. H. 370 D; K. § 222, 1, (3): *you would gladly see (it), even if*, etc. — *ὕμειων*, Att. *ὕμῶν*.

350-357. *ἔρκος* (see Lex.): partitive appos. w. *σέ*: lit. *what manner of saying has escaped thee, the fence of thy teeth!* H. 500, b; K. § 266, R. 4. — *μεδίμεν* (Att. *μεδίεναι*), sc. *ἐμέ*, or *ἡμᾶς*, *that I withdraw from battle, or shrink from battle*. — *'Αχαιοί*, appos. with the subj. of *έγείρομεν*:

whenever we Achaeans, etc. — καὶ . . . μεμήλην (Lex. μέλω, III. 2): a biting sarcasm: *and if these things concern thee.* — πατέρα, obj. of ὄψεαι. — γυνῶ (Att. ἔγνω), w. gen., a rare const.: lit. *when he knew (him) being angry*: i. e., *when he knew he was angry.* — πάλιν . . . μῦθον, and he took back (πάλιν λάβετο) his word, i. e. the word above spoken, which had given offence to Odysseus. This clause, in connection with προσέφη, would more naturally have been in the participial form: *addressed him . . . retracting his word.*

360–379. θυμὸς . . . οἶδε, *your mind knows pleasing counsels*: ἥπιος, *pleasing, good, cunning*: opp. to ῥήπιος. — ἅτ' ἐγὼ περ, sc. φρονέω, *which I think*: notice the intens. force of πέρ w. ἐγώ. — θεῖεν: optat. without ἄν, expressing a wish: *may the gods make, etc.* — V. 364: cf. v. 392. — Καπανηῖος, adj. w. υἱός, lit. *Capaneian son* = *son of Capaneus.* — γεφύρας: Lex. γέφυρα, II. — μάχεσθαι depends, like πτωσασμέν, on φίλον: *not to Tydeus at least was it agreeable thus to shrink away; but (it was agreeable) to fight, etc.* — φάσαν, subj. antecedent of οἱ, as those affirmed, *who, etc.* — περί w. gen., *superior to.* — γενέσθαι: aor. infin. denoting finished action or state, *they say he was, etc.* H. 716; K. § 257; G. § 23, 2. — ἅτερ πολέμου, *without war*, is further explained by ξείνος (= Att. ξένος), appos. w. subj. of εἰσῆλθε, *as a guest.* Though his errand was warlike, yet he came as a friend. — ἀγείρων, pres. particip., *while engaged in collecting, etc.* — οἱ, *who, etc.* i. e. Polynices and his brother-in-law Tydeus. — ἐστρατώντο (as if fr. a pres. στρατώνω, not in actual use. H. 370 D, a; K. § 222, 1, (3).) . . . πρὸς τείχεα: does not, I think, mean as the Lex. says (sub στρατώνω), *they were encamped, etc.*; since they were now at Mycenae and since the verb is followed here by πρὸς w. the acc., not πρὸς w. the dat. It means, I think, *were preparing an expedition against, etc.* — λίσσοντο, *besought* (those at Mycenae): δόμεν = Att. δοῦναι. So also δόμεναι, next verse. “The war of the seven Argive princes against Thebes,” here alluded to, was the most celebrated event in Grecian legend before the Trojan war; and furnished many themes for the tragic muse.

380–384. οἱ δέ, *and they* (those in Mycenae) *consented, etc.* — ἐπήνεον ὡς ἐκέλευον, *approved (of doing) as they* (their guests Polynices and Tydeus) *urged.* — ἔτρεψε, *turned, diverted* (those at Mycenae, from their purpose to furnish allies). — οἱ δ' . . . ὤχοντο, *and when now they* (i. e. Tydeus and Polynices) *were gone* (from Mycenae): ἡδὲ . . . ἐγένοντο, *and were advanced on their way*: πρὸ ὁδοῦ, cf. φροῦδος. — λεχεποίην (fr. λεχεποῖης 1st declens.), adj., as well as βαθύσχοινον: join w. Ἀσωπόν, *Asopus, having thick rushes and grassy banks.* — ἐνδ' αὐτ' introduces

the principal member of the sentence, *then again*. — ἀγγελίην. Some of the best critics, both ancient and modern, take ἀγγελίην here, and ἀγγελίης, 3, 206, as 1st declens. masc.; and render the clause, *the Achaeans despatched* (ἐπὶ separated by tmesis fr. στείλαν) *Tydeus as a messenger*. Some others, equally critical, deny the existence in Hm. of such a word as ἀγγελίης, 1st declens. masc.; but they are not agreed in their interpretations of this verse, or of 3, 206. Cr. and some others take ἀγγελίην as acc. of design or purpose: Düntz. makes it depend on ἐπὶ and writes ἐπι (by anastrophe). Either explanation seems forced. F. adopts the rendering first given above, *as a messenger*. — Τυδῆ, st. Τυδεία: H. 189 D; K. § 213, 18.

385–398. Καδμείωνας, patronym., *descendants of Cadmus*, = Καδμείοι, v. 391. — βίης Ἐτεοκλείης, lit. *of the Eteoclean might*, i. e. *of the mighty Eteocles*. Cf. Πριάμοιο βίην, 3, 105. — πέρ intensifies ξείνος, calling special attention to the position of Tydeus: *έών*, concess., *though he was*. H. 789, f; K. § 314, 4, (d); G. § 109, 7. — ἀεδλεῦειν προκαλίσσεται, *challenged (them) to contend (with him)*. This occurred no doubt after a banquet. — πάντα, adv. acc., *in all respects*. Some, however, understand ἀεδλα (acc. of cogn. meaning w. ἐνίκα), *in all the contests*. — κέντρος ἵππων. In driving, they probably used, instead of a whip, a pointed stick, such as is still common in the East; hence the phrase, *goaders of horses*. — ἀψ ἄρ' ἀνερχομένη (for him) *returning back* (to the Achaeans). — πυκινὸν λόχον, *a compact ambush*, or perh. *a concealed ambush*. Lex. πυκνός, III. — εἶσαν, Lex. εἶσα. — κόβρους πεντ., appos. w. λόχον. — Τυδεὺς μὲν καὶ τοῖσιν, *Tydeus in fact . . . even to these*. — πάντας κτέ.; notice the asyndeton. H. 854; K. § 325. — ἔπεφνε. Lex. ΦΕΝΩ. — ἓνα . . . ἴει (ἴημι), *save one alone (whom) he sent*, etc. — πειθήσας (πείθω), *having trusted*, agrees w. subj. of προέηκε.

399–410. τὸν υἱὸν γείνατο, *he begat this (τόν) son*. — εἶο: H. 233; K. § 217: *inferior in battle to himself*. — δέ τε: Epic use of τέ. — ἀγορῇ . . . ἀμείνω is perh. rather to be understood as a taunt. — V. 401. Observe how differently the character of Diomed is sketched from that of Odysseus, v. 349 ff. — αἰδέσθεις, *ashamed at the reproof*, etc. αἰδέομαι, depon. w. aor. pass. or aor. mid. — ψεύδ' = ψεύδε, Att. ψεύδου, fr. ψεύδομαι. — ἡμεῖς . . . ἡμεῖς: emphat. repetition. — καί, intens. According to the mythical narrative, the seven-gated Thebes was taken ten years after the war of the seven Argive princes by their descendants (the Epigoni). *We even captured* (not merely made war upon it) *the seat of*, etc. — ἀγαγόνθ' = ἀγαγόντε (dual). Sthenelus and Diomed (it appears) were among the Epigoni. — πειδόμενοι. Notice the sudden transition

to the plur. H. 517; K. § 241, R. 8. — *κεῖνοι* *they* (our fathers). — *σφετέρῃσιν ἀτασθαλίῃσιν*, *by their foolish acts*. (Cf. *ὑπεροπλήγῃ*, 1, 205, N.) They did not heed the warnings of the gods. — *μή*... *ἔνδεο*: notice here *μή* w. the aor. imperat. (st. subj.), contrary to prose usage. H. 723, a; K. § 259, 5, R. 9; G. § 86. — *μοί*: ethical dat.: *wherefore, never, before me, place our fathers in like honor* (with us).

412-421. *σιωπῇ ἦσο* (*ἡμαι*), lit. *sit in silence*: but *ἦσο* must not be taken too strictly, since Sthenelus was standing (v. 267). — V. 413 ff. The heroic character of Diomed appears here more fully. — *δρῶνόντι*, particip. denoting time and cause. H. 788, a; 789, c; K. § 312, 4, (a), (b); G. § 109, 1, and 4, *while engaged in rousing, or because he rouses*. — *τούτῳ* (Agamem.) depends on *ἄμα*. — *τούτῳ*... *πένθος*, sc. *ἔσται*, or *ἔσσεται*. — *Ἀχαιῶν θρωδέντων*: particip. denoting condition, *if the Achaeans shall have been conquered*. — *μεδώμεθα*, exhortation, *let us*, etc. — *ὑπό* (separated by tmesis fr. *εἶλεν*), has in compos. very generally a diminutive force. H. 657. *fear would have seized somewhat on one who was very stout-hearted*. A few, however, by a rather forced construction, understand the idea of the preceding clause w. *ὑπό*: *by reason of this terrible clangor, fear would have seized*, etc.

423-438. *ἔρυντ'* = *ἔρυνται*. For this elision, see H. 70 D; K. § 206, 5, (e). *ἐπασσύτερον* qualifies *κῆμα*. — *ἔπο*: anastrophe. H. 102 D, b; K. § 81, IV. lit. *a surge of the sea in quick succession* (after another) *is raised by the west wind having moved (it)*. — *κορύσσεται* has the same subj. as *ἔρυνται*: *at first, it rises up, on the deep*. *πόντῳ* and *χέρσῳ*, dat. of place. H. 612; K. § 283, 1. — *μεγάλα*, adv. *greatly, loudly*. — *ἀμφι*... *κορυφούται*, *and being bent around a lofty point, it rises to a crest*: *ἀποπτύει*, *spits forth*, — a very expressive metaphor. — *οἷσιν ἕκαστος*, *each one... his own (men)*. — *οἱ δ' ἄλλοι*, *but they, the others*, i. e. the men, in distinction fr. the leaders. — *σιγῇ* repeats the idea of *ἀκήν* (v. 429): *δειδιότες* agrees w. *οἱ δ' ἄλλοι*, *in silence fearing*, etc. — *τὰ εἰμένοι* (*ἔννυμι*) *ἔστιχόνοντο* (*στιχάω*) *in which being clad, they moved on in rank*. — *ὥστε*, as: Epic use of *τέ*. — *μυρίαί* differs how fr. *μόριαι*: see Lex. — *ἀμελγόμεναι γάλα λευκόν*: an idiom not easily rendered into Eng.: *γάλα* is cogn. acc. H. 547; 555, a; K. § 278, 2, *g'ving white milk*. — *μεμακυσία, μηκόμαι*. — *ὥς Τρώων ἀλαητός*, *so the shouting of the Trojans*, etc. The idea of *Τρώες* (v. 433) is here repeated in the form *Τρώων*: an anacoluthon. H. 886; K. § 347, 5. — *δράρει, ἔρυνμι*. — *πάγων* limits *ἄρτος*, *for the speech of all*, etc.

439-456. *ἄρσε, ἔρυνμι*: what tenses of this verb are intrans. and what tenses trans.? See Lex. — *τοὺς μέν, these* (i. e. the persons last men

tioned, the Trojans), . . . τοὺς δέ, *those* (i. e. the Achaeans). — Δεῖμος . . . Ἔρις, sc. ἄρσαν αὐτοὺς, *roused them*, i. e. roused both parties: ἄμωτον μεμανία (agrees w. Ἔρις), *insatiabl*; *longi. g.* — οὐρανῷ ἐστήριξε (gnomic aor. fr. στηρί(ω) κῆρα. *rests her head on the sky*. With this description of Eris, compare Virgil's description of Fama, Aen. 4, 176 ff. — σφιν, dat. of interest: μέσσω depends on ἐν in compos. w. βάλε (ἔμβαλε): *she then also cast into the midst for them*, etc. — Οἱ, *they*, i. e. Trojans and Greeks. — συνέβαλον, *cast together, dashed together*. — σὺν, sc. ἔβαλον, *they dashed together spears and "the furious might of mail-clad warriors."* — ἐπληγτο, πελά(ω). — ὁλλύντων goes properly in idea w. εὐχολή, and ὁλλυμένων w. οἰωγή; but it is better, in translating it, to follow nearly the Greek order, *then arose at once both the groaning and the exultant shouting of men, both slaying and slain*. — κατ' ὕρεσφι (Epic case-ending. H. 206 D; K. § 210), *down from the mountains*. — συμβάλλετον, dual, w. plur. subj. ποταμοί. H. 517; K. § 241, R. 9. — τῶν (in v. 455), *of these*, i. e. the two wintry torrents; limits δοῦπον: ἔκλυε (used as gnomic aor.), *hears*. — τῶν (v. 456), *of these*, i. e. the two armies; limits λαχὲ τε πόνος τε. A more animated passage than this is seldom found.

457-469. Ἀντίλοχος: *Antilochus*, was son of Nestor, and friend of Achilles. — ἔνδρα κορυστὴν: cf. note on αἰπόλοι ἔνδρες, 2, 474. — φάλον: partitive appos. w. τόν. H. 500, b; K. § 266, R. 4, (cf. v. 350, N.), *he first smote him (on) the forepiece of*, etc. On the use of πρῶτος, cf. H. 488, R. c; K. § 264, 3. — πῆξε (πῆγνυμι), subj. αἰχμῇ: *stuck fast*. Cf. πάγη, v. 185. — ὄσσε, part. appos. Cf. φάλον, v. 459, lit. *covered him, his eyes*: freely rendered, *darkness covered his eyes*. — ἤριπε, ἐρείπω, intrans. in 2d aor. ὡς δτε πύργος, *as when a tower (falls)*, or simply, *like a tower*. — ποδῶν, gen. of part, *by the feet*. Cf. κόμης, 1, 197. — ἔλκε, *began to draw*. H. 702; K. § 256, 4, (a), (a); G. § 11, N. 2. — μίνυνθα (adv.) δέ οἱ (dat. of interest in looser relations) . . . ὀρμή. *but the effort on his part was of short duration*. — νεκρὸν . . . ἰδὼν, *having seen (him) dragging the dead body*. — πλευρᾷ, obj. of οὐτήσε. — τὰ . . . ἐξεφαάνθη (ἐκφαίνω: aa for a. H. 870 D, a; K. § 222, A, (8).) lit. *which to him stooping appeared by the side of his shield*; more freely rendered, *which as he stooped down appeared beyond his shield*. — λύσε: same subj. αα οὐτήσε, takes γυῖα as obj., *relaxed his limbs*.

470-487. τόν and αὐτῷ, Elephenor. — ἐπ' αὐτῷ . . . ἐτύχθη (τεύχω), *and over him arose (lit. was made) a sharp engagement*, etc. — λύκοι ἔς (H. 104, a; K. § 32, (c).), *li' e wolves*. — ἀνὴρ κτῆ., *and man grapples man*. — ὅν, obj. of γείνατο (γείνομαι, not to be confounded w. γίγνομαι),

whom once his mother . . . bore. — κατιούσα, κατά, τοῖσα fr. εἰμι. — ἐπεὶ . . . ἔσπετε . . . ἰδέσθαι, when she followed . . . to see the flocks. — ἀπέδωκε: notice the meaning of this compound, as distinguished fr. the simple verb. See Lex. — δαμέντι (δαμάω) agrees w. οἱ (v. 478), but life was short to him subdued with the spear by, etc.: or δουρί may grammatically depend on ὑπό, under the spear of, etc. So F. understands it. — πρῶτον κτὲ, for he (Ajax) smote him (Simoisius), advancing foremost, or more freely, as he advanced in the front rank. στήθος, (part. appos. cf. φάλον, v. 459, note,) on the chest. παρὰ, by or near. — ἀντικρί, Lex. 2. — πεφύκει, φύω, pf. subjunc. has grown. — οἱ (enclit., has thrown its accent on τέ); dat. of interest in looser relations; depends on πεφύασιν (H. 386 D; K. § 193); rendered freely, branches have grown at its top. — τήν, this (αἵγειρον), obj. of ἐξέταμε (gnomic aor., cuts out, fells) — ἄρματοπηγὸς ἀνὴρ: the chariot-maker. Cf. ἄνδρα κορυστήν, v. 457 αἰόλοι ἄνδρες, 2, 474, note. — ὄρα . . . κάμψῃ: subjunct. after gnomic aor., that he may bend a felly, etc. — ἄζομένη, drying, seasoning.

489-500. τοῦ, at him (Ajax), depends on ἀκόντισεν, cast. — ἔμαρδ' = ἔμαρτε, fr. ἔμαρτνω: he missed him, but he hit, or had hit, etc. With the plupf. βεβλήκει here, cf. βεβήκει 1, 221, note. The finished action of the plupf. naturally denotes the suddenness of an action. βουβῶνα: in the groin, part. appos. w. Λεῦκον. — ἐρύοντα agrees w. Λεῦκον; denotes time; while he was dragging away in another direction the dead body (of Simoisius). — ἤριπε: cf. v. 462. αὐτῷ, it, i. e. the corpse. — τοῦ (Λεῦκον), gen. of cause: ἀποκταμένοιο, 2d aor. mid. as pass. See Lex. κτείνω: lit. on account of this one having been slain, i. e. on account of his death. — κεκορυδμένος, κορύσσω. — ἑ, here reflex., though not usu. so in Hm. Why orthotone? H. 232 ("after prepositions"); K. § 35, 3, (a), having glanced around himself. — ὑπό, join w. κεκάρτοτο (χάζομαι): ἀνδρός, gen. w. a verb of separation. H. 580; K. § 271, 2. The reason is expressed by the particip. ἀκοντίσσαντος. — οἱ, to him, i. e. to Priam: dat. of interest. — παρ' . . . ὠκείων. Two interpretations are proposed: from the care of swift steeds (notice the gender of ὠκείων). This rendering is explained by the supposition, that Priam had, at Abydos, stables, which Democoon had charge of. St. and D. understand the phrase, by swift steeds: "on a chariot drawn by speedy mares." D. The first rendering is usu. adopted.

501-511. ἐτάριοι = ἐταῖριοι; not to be confounded w. ἐτέριοι: gen. of cause, enraged on account of his companion. — κόρην: part. appos. w. τόν: this one, or him (Democoon) on the temple. — ἡ δ' . . . αἰχμή: cf. note on ἡ δ' . . . γυνή, 1, 348, and this, the brazen point of the spear

passed, etc. — βοήθησεν κτέ., lit. *he made a loud noise in having fallen*, more freely, *he fell with a loud crash*. — χόρησαν δ' ὀπό: see Lex. ὑποχόρησαν. — Περγᾶμου ἔκ (notice the accent. H. 104, a, "when placed after the words which they belong to." K. § 82, (b)), *having looked down from Pergamus* (the citadel of Troy). — κέκλετ', κέλουμαι. — — "Ὀρυσέδ' (ὄρυνμι), imper. pres. mid. — χάρης: gen. of separation w. εἰκете, *nor give place from battle*; more freely, *nor yield in battle to the Argives*. — σφί, dat. of interest: λίθος and σίδηρος, pred.: χράς, subj., *since their flesh* (lit. *the flesh to them*) *is not stone*, etc. — ἀνασχέσθαι (ἀνέχομαι), infin. denoting purpose or result. H. 765; K. § 306, 1, (d); G. § 97. βαλλομένοισιν agrees w. σφί, so as to endure, when hit, *the flesh-cutting brazen weapon*.

512-526. οὐ μὰν οὐδ' introduces here an additional consideration: the negative repeated for emphasis: *nor indeed does Achilles . . . fight*. — χόλον . . . πέσσει: Lex. πέσσω, III. 2, cf. 1, 81. — πτόλις: πτόλις = πόλις. — ὄρσε, ὄρυνμι. — μεδιέντας (μεδίημι) refers to Ἀχαιοὺς. Cf. v. 240 and 445. — ἐπέθησεν, πεδάω. — ὀκρίεντι qualifies χερμαδίφ, *with a rough stone* (such as could be used for a missile): βλήτο . . . κνήμην: in the act., βάλλω often takes an acc. of the direct obj. and an acc. in part. appos.; cf. Λεύκον . . . βουβῶνα, v. 491, 492, μιν . . . στήθος, v. 480: in the pass., it retains the latter case. H. 553, a; K. § 281, 2, *he was hit on the right leg, near the ankle*. — Αἰνόδεν, from Αἰνός, a town in Thrace, as is implied in the verse above. — ἄχρις, Lex. ἄχρι, III. 2. — ἀπηλοίησεν, ἀπαλοῖω = ἀπαλοάω. — δ' δ' . . . κάππεσεν (κατέπεσεν, καταπίπτω), and *he* (i. e. Dióres) *fell backward*, etc. — οὔτα (οὐτάω), 2d aor. act. 3d sing. The impf. 3d sing. would be οὔτα, contracted fr. οὔταε. — ἐκ . . . χύρτο, ἐκχέω.

527-535. Τόν, *this one, him*, (i. e. Pirous,) obj. of βάλε: ἐπεσσύμενον (ἐπισεύω), notice the recessive accent (H. 367 D, b): agrees w. Τόν, as *he rushed on*. F. and Düntz. read ἐπεσσύμενον, as *he rushed away*. — — στέρνον . . . μαζοῖο, *on the chest above the breast*. — πάγη, πήγνυμι — ἐκ . . . ἐσπάσατο, *drew out from*; ἐρύσσατο, *drew*, i. e. *unsheathed*. — μέσην: pred. adj. w. γαστέρα, *with this he smote his body in the midst*. — ἐκ αἰνυτο: see Lex. ἐξαίνυμαι. — περίσθησαν (περί, ἔστησαν), *stood around*. — ἐταῖροι, the companions of the one just slain, i. e. of Pirous. — ἀκρόκομοι, "*with tufted crowns*." D. — οἱ, relates to ἐταῖροι; is subj. of ὦσαν (ὠδέω): εἰ, obj. of ὦσαν, *who thrust him* (i. e. Thoas) *from themselves*. — χασσάμενος, χάζομαι.

536-544. ὡς τῶν . . . ὁ μὲν . . . ὁ δὲ . . . ἡγεμόνες: *thus these two leaders, the one of the Thracians* (i. e. Pirous), *the other of the brazen mailed*

Ερεας (i. e. *Diores*) *were stretched* (τετασθην, Lex. *τείνω*, plupf. 3d dual) — *περί*: adv. cf. 3, 384. — *Ἐνθα . . . ὀνόσαιτο*: *Then no longer* (what ever fault he might have found before) *could a man find fault with the engagement* (so general and so well contested was it). — *δοῖς . . . μέσσοις* describes more particularly *ἄνθρωπος*: *one who . . . should move about in the midst* (as an observer, without taking part in the battle): *ἄβλητος*, *not hit by a missile* (from a distance): *ἀνούρατος* (a priv. οὐράω) *not pierced, not wounded* (with a spear near at hand). — *ἄγοι δέ ῥ'*: a transition from the foregoing relat. sent. to an independent const., *and . . . should lead him*. Only under such protection could he thus pass through the battle. — *τέταρτα, τείνω*.

BOOK FIFTH.

1-13. This book describes the exploits of Diomed; and hence, is properly entitled *Διομήδους ἀριστεία*. It is a natural continuation of the description begun in the preceding book. — *αἶ*: not denoting repetition here; but transition to a new topic, as often. — *δαΐε οἱ*: note the asyndeton: *she (Athena) kindled for him*: ἀκίματον, untiring, unceasing. — λαμπρόν, adv. brightly. — παμφαίνῃσι, shines: subjunc., 3d, sing. H. 361 D; K. § 220, 4. — Ὠκεανοῖο: gen. of place. H. 590; K. § 273, 4, (a), bathed in the ocean. The notion of part, and also of separation belong to this gen. For the Homeric idea of Oceanus, see Classical Dic. — τοῖον, such (i. e. like the autumnal star, when bathed in the ocean) *did she kindle for him*, etc. — κρατός, gen., not to be confounded w. κράτος. — ἦσθην, εἰμ. — μάχης . . . πάσης, every (kind of) battle. — ἀποκρινέντε, ἀποκρίνω, having been separated from (their own ranks): οἱ limits ἐναντίω, opposite to him, to meet him. — τῷ μὲν, sc. ὠρύσθη (ὕρῃσι). — ἀφ' ἵππων: lit. from their horses, i. e. on their chariot: ἀπὸ χθονός, on the ground. Cf. the Att. expression ἀφ' ἵππου μάχεσθαι, to fight on horseback. Yet the exact force of ἀπό must not be lost sight of in these expressions. — δὲ . . . πεζός: cf. 4, 419, where he is represented as leaping from his chariot to the ground.

14-24. οἱ, subj. of ἦσαν: standing before *θε*, it is more emphat., and when they, etc. — Τυδείδῃ (cf. Πηληϊδῇ, 1, 1, N.) limits *ἑμῶν*. — δὲ . . . Τυδείδης: cf. ἡ δὲ . . . γυνή, 1, 348, N. — τοῦ limits *χειρός*, from his (Atreides') hand. — ἔβαλε . . . μεταμύζιον, hit (him) on the chest between the breasts. — ὤσε (ὠδέω) ἀφ' ἵππων, thrust (him) from his chariot. Cf. ἀφ' ἵππων, v. 13. — περιβῆναι, to go around, to protect. — κατένοιο (κτείνω), aor. 2d, part., mid., with pass. meaning, *s'ain*. Cf. 3, 375. — οὐδὲ . . . οὐδέ. We may in a similar way repeat the negation in Eng.: *for not even, not even would he himself have escaped*, etc. Instead of the conditional sent., corresponding to κὲν . . . ὑπέφυγε, we have ἀλλ' . . . ἔφυτο (= εἰ μὴ Ἡφ. ἔφυτο), but *Hephaestus protected (him)*. — ὥς . . . εἴη: that the aged man (meaning his father Dares, priest of Hephaestus, v. 10) might not be before him (οἱ, meaning Hephaestus, ethical dat.) altogether: αἰ (from the loss of both his sons). ἀκαχήμενος (notice the accent. H. 367 D, b; K. § 223, R. 4): Lex. AXΩ. H. 442 D, 16; K. § 230, ἀκαχίζω.

25-30. ἐξελάσας, ἐξελαύνω. — Τρῶες, subj. of ἴδον: placed before ἐπεὶ, it is made more prominent in the thought. Cf. οἱ, v. 14. — τὸς μὲν . . . τὸν δέ: partit. appos. w. υἷς. — ἀλευόμενον (ἀλέομαι or ἀλεύομαι, aor. ἡλεάμην and ἡλευδάμην), *having fled*: κτάμενον, cf. κταμένοιο, v. 21, N. — παρ' ὕχσφιν (dat. here: ὕχος, φι. H. 206 D; K. § 210, III.), *by the side of his chariot*. — πᾶσιν ὀρίνδῃ (ὀρίνω) θυμός. This phrase denotes various ideas, according to the connection: here, *the courage of all failed*, or *the hearts of all quailed*. In 4, 208, it denotes *pity* or *sympathy*. — ἐλοῦσα, sc. Ἄρηα, *having taken by the hand, addressed*, etc.

32-42. οὐκ ἂν . . . ἐδσαιμεν . . . νῶϊ δὲ χαζώμεσθαι: at first, a modest and cautious question (H. 722, b; K. § 260, 4, (b); G. § 52, 2, N.); then, a direct exhortation: *shall we not leave . . . but let us two withdraw*. It must be borne in mind that Ares was on the side of the Trojans; Athena, on that of the Greeks. The goddess of wisdom, naturally enough, proved superior to the god of war. — καθεῖσεν (κατά, εἶσα) ἐπὶ with. dat. Force of this const.? H. 618, a; K. § 300, 8. — ἐκλιναν: κλίνω, trans. — πρώτῃ στρεφθέντῃ, *to him (Odios) having first turned*: "dat. of interest in looser relations." — μεταφρένῃ depends on ἐν in compos. w. πῆξεν: *he (Agam.) planted a spear in the back*. — ἔλασσαν, sc. δόρυ as obj. — V. 42; cf. 4, 504.

43-57. ἐνήρατο, ἐνάλρω. — Μήνοος . . . Βάρου, *son of the Maeonian Borus*. Where was Maeonia? Lex. Μαιονία. — Τάρνης. Whether Tarne was an ancient name of Sardis, or a shorter form of Atarne, is not certain. — νύξ (= ἐνυξ), νύσσω. — ἵππων ἐπιβησόμενον, *while on the point of ascending his chariot*. See Lex. ἵππος. For the const. of ἵππων, cf. note on κακῶν, 2, 234. — δῆρης, δῆρα. — τότε (fr. δ and τέ), *which*, obj. of τρέφει, relates to βῆρια, *wild (beasts)*. — οὔρεσιν (ὕρος): const.? H. 612; K. § 283, 1. — χραῖσμι' (= ἐχραισμε), Lex. χραισμέω (not used in pres.). Cf. 1, 28. — ἐκηβολίαι: force of abstract nouns in plur.? H. 518, c; K. § 243, 3, (3). — ἐκέκαστο: καίνυμαι. — μίν, obj. of οὐτασε. — μετάφρενον: partit. appos. w. μίν. — ἔλασσαν (ἐλαύνω), sc. δόρυ as obj.

60-83. ὧς seems to relate to Φέρεκλον. Cf. v. 44 for a similar construction. — ἐφίλατο, φιλέω. — ἐκ . . . ᾗδῃ (notice the ι subscript, thus distinguishing it from ᾗδῃ, *already*), ἔξοιδα. — γλοντὸν . . . δεξιόν, "*through his right flank*." D. — Θεανώ, wife of Antenor. — ἴσα, adv.: *equally with her children*. — ἀντικρὺ δ' ἂν (= ἀνδ), *and right on through*, etc. — Ὑψήνορα δίων: no verb is expressed to govern this acc., but the thought is resumed with τὸν (i. e. Ὑψήνορα), *this one, him*, obj. of ἔλασ' (ἐλαύνω, II.): *ἔμον, on the shoulder*. Const.? cf. φάλον, 4, 459,

note. — ἀπὸ . . . ἔξεσε: ἀποξίω. — τόν, obj. of κατ' . . . ἔλλαβε (καταλαμβάνω): ὅσσε, partit. appos. w. τόν.

85-94. Τυδείδην, introduced as obj. of γνοίης, st. subj. of μετείη. Object of prolepsis? H. 726. Eng. idiom, *you would not know in which (army) Tydides was*. — ἦε . . . ἦ: the usu. expression in later Greek was *πότερον . . . ἦ, whether . . . or*. — ἄμ = ἀνὰ, over. — ὅστ', which. Epic use of τέ. — ἐκίδασσε (κεδάω = σκεδάω, σκεδάννυμι), gnomic aor. — οὐτ' ἄρ τε . . . οὔτε; notice the repetition of τέ in the first member: τέ after ἄρ is the comm. Epic use. — γέφυραι is usu. understood here in the earliest sense. See Lex.: and γέφυραι ἐργυμένα (ἔργω), *strongly-built dams*: ἔρκεα may be rendered *walls*. — ἐλδόντα agrees w. τόν, *when it* (the full winter torrent) *comes*. — πολέες περ ἰόντες, *though very many*. The concessive force (though) lies in the particip.; *πέρ* is intens. .

95-105. Λυκάονος . . . υἱός, i. e. Pandarus. Cf. 4, 88, 89. — πρὸ ἑδεν (= οὐ), *before himself* (Tydides). — ἐπαίσσοντα agrees w. the obj. of βάλε, sc. μιν, and *smote (him) as he was rushing on*. — γάλον, partitive appos. w. the obj. of βάλε: cf. note on φάλον, 4, 459, *on the swell of his breast-plate*. — ἔπατο, πέτομαι. — διέσχε (διέχω), intrans., *it held (itself) through, it passed through* (his shoulder, ὤμου). — τῷ, masc., depends on the comp. verb ἐπὶ . . . ἔβρε, *shouted over him*. So Düntz. and F. Several of the older commentators, however, take τῷ as neut., depending on ἐπὶ, *hereupon*. — κέντρος ἱππῶν: cf. 4, 391. — ἀνσχέσθαι (ἀνὰ, ἔχωμαι), cf. ἀνασχέσθαι, 4, 511. — ἄναξ, i. e. Apollo. — ἀπορρέμενον, (agrees w. μέ,) *in setting out from, etc*.

106-120. τόν, *this one, him*, i. e. Diomed, obj. of δέμασεν. — ὄρσο, cf. note 4, 204. — καταβήσας: 1st aor. imperat. H. 349 D; K. § 223, 10; cf. ὄρσο, 3, 250. — πᾶρ (= παρὰ), *by (him, i. e. Diomed)*. — βίλος . . . ὤμου, *he drew the swift missile out from the shoulder, entirely through (it)*: since it was easier and less dangerous to draw the arrow through, than to draw it back. So the phrase is usu. understood. — ἐμὲ φίλαι (cf. ἐφίλατο, v. 61), *befriend me*. — δέ τε: epic use of τέ. — ἄνδρα, obj. of ἐλεῖν, *that I may seize the man* (Pandarus). — καὶ . . . ἐλδεῖν, *and that he may come within reach of my spear*. — φθάμενος, φθάνω. — οὐδέ μέ φησιν, *and affirms that I will not, etc*. Cf. οὐδέ ἔφημι, v. 103.

121-143. εὐχόμενος. Notice the different connections in which this word is used. Here, it means *praying*: in v. 106, it is best rendered, *boasting*. — πόδας, χεῖρας: appos. w. γυῖα. — ἐπὶ . . . μάχεσθαι, infin. as imperat. — ἦκα, ἴημι. — ἐπῆεν, ἐπὶ and ἦεν fr. εἰμί. — τῷ, *wherefore*. — πειρώμενος, sc. σοῦ, *tempting (thee)*. — μάχεσθαι and οὐτὲ

μεν (aor. infin. fr. ὀρώω), used as imperat. — μεμαῖς . . . ἔλεν μένος: a sudden change of const. (anacoluthon. H. 886; K. § 347, 5): lit. *before (this), desiring earnestly in heart to fight with the Trojans, then, indeed, twice as much force possessed him*. Cf. Virg. Aen. 1, 234–237. *Certe . . . pollicitus, quae te, genitor, sententia vertit?* — ὅν, obj. of χραῖσιν (χραῖω = χρώ). — αὐλῆς ὑπεράλμενον (ὑπέρ, ἄλλομαι), *when it (the lion) has leaped over (the wall of) the court-yard* (a space before the house, where the flocks were gathered at night. Cf. 4, 433). — τοῦ, sc. λέοντος. — ᾤρσεν, προσαμύνει: subj. ? sc. ποιμήν, *he does not defend* (them, i. e. the flocks). — κατὰ . . . δύεται, *he (the shepherd) sinks away into the stalls*. — τὰ δέ, *and these*, referring in general to the flocks. H. 522; K. § 332, R. 2. — κέχυνται, χέω. — αὐτὰρ ὁ, *but he* (the lion). — Τρώεσσι, connect w. μίγῃ (= ἐμίγῃ, μίγνυμι), *was mingled with the Trojans*. The point of the comparison lies in the furious rage of the lion.

146–158. κληῖδα, part. appos. w. τὸν ἕτερον, *the other, he smote on the collar-bone*. — ἔασε, *left*, i. e. without stripping them of their armor. — τοῖς οὐκ . . . ἐκρίνατ' ὄνειρους, *to whom, in setting out (from home), the old man did not interpret dreams* (for had he done so, they would not have gone), *but the brave Diomed, etc.* So F., Düntz. and others. Yet the position of οὐκ has led many to the following interpretation: *as they did not return (home), the old man interpreted dreams, but (they could not return), the brave Diomed, etc.* By this last interpretation, τοῖς is taken as dat. of time. St., Cr. I prefer the first explanation. — δ δέ, *but he*, i. e. Φαίνοψ (Phaenops). — ἐπὶ . . . λιπέσθαι, *to leave over his treasures*. Const. of the infin. ? H. 765; K. § 306, 1; G. § 97. — ὄγε, Diomed. — μάχης ἐκ. H. 104, a; K. § 32, (b). — χηρωσται, Lex. χηρωστής. The relations of Phaenops are here meant. — διὰ . . . διατέοντο, Lex. διαδατέομαι.

161–170. ἐν βοσσί δορών (δρώσκω): verb of motion w. ἐν. H. 618, a; K. § 300, 3. — ἐξ . . . ἄξῃ (ἐξάγνυμι): gnomic aor., *breaks, etc.* — ἐύλοχον κᾶτα: anastrophe. H. 102; K. § 31, IV. — βοσκομενάων (βόσκω), plur. agreeing w. both the preceding genitives; *while they are, etc.* — βῆσε: remember that βῆσω and ἔβησα (fr. βαίνω) are causative: *forced them both to leave* (lit. *to go out of*) *their chariot, etc.* — ἐλαύνειν, *to drive, etc.* Const. ? Cf. λιπέσθαι, v. 154. — ἄν (= ἀνδ) τε μάχην, *both through the battle, etc.* — εἶπε: notice the asyndeton, for liveliness of narration. — στή, aor. indic. without augment. — ἔπος τέ μιν ἐντίον ἡῖδα, *and in his presence addressed him a word*. μιν, obj. of ἡῖδα; ἔπος, cogn. acc. H. 555; K. § 280, 1.

172–187. φ (relates naturally to the principal object going before, i. e.

τόξον), in *which*, or *with which*. — ἔφες (ἐπί, ἐς fr. ἦμι) *cast it*, etc. — ὅδε, *this (here)*, may be rendered as adv. w. δοτις, *the man who here*, etc. H. 678; K. § 303, 2. — εἰ μή . . . ἔστι: closely connected in thought w. ἔφες, *cast*, etc. . . *unless he is some god*. — ἰρῶν: gen. of cause. Cf. εὐχολῆς, ἐκατόμβης, 1, 65. — ἐπι = ἔπεστι. H. 102, a; K. § 31, R. 3 Cf. 1, 515, *and the wrath of a god towards (any one) is*, etc. — πάντα, adv. acc. — ἔστω, cf. 3, 197. — ἀσπ-γιν-, *knowing (him) by*, etc. — οἷδ', οἶδα. — ὅγε, sc. ἔστιν: *but if he is a man, whom*, etc. — υἱός, appos. w. ἀνὴρ. — τῷδε, adv. acc. *thus*. — ἀδανείων limits τῖς. — τούτου . . . ἔτραπεν ἄλλῃ, *turned from him in another direction*. — κικήμενον (κικάνω), *hitting the mark, sure*.

188-205. ἐφῆκα, ἐπί, ἦμι. — μὲν, obj. of προΐδμεν, *that I should send him forward to*, etc. Cf. 1, 3. — ἔμπης κτέ., *I wholly failed to subdue him*. Some, without good reason, I think, take ἔμπης here, and in 1, 562, as adversative. — κορθεῖς, *filled with anger (at me)*. — τῶν κε, *which I might*, etc. — πρωτοπαγεῖς νεοτευχέες: nearly synonymous. Cf. ἀπριάτην, ἀνάποιον, 1, 99. — πέπλοι, cf. 2, 777. — πέπτανται, πετάνυμι. The covers were for the protection of the chariots from dust. — δίζυγες ἵπποι, *horses yoked in pairs*, i. e. *spans of horses*. — μάλα πολλὰ, join w. ἐπέτελλε, *very earnestly, in his well-built mansion, charged me, as I was setting out*. — ἐμβεβαῶτα (ἐν, βαίνω) agrees w. μέ. — οὐ πιδόμην, i. e. *did not mount his horses and chariot*. — ἦ . . . ἦεν, *truly it were far better*, sc. if I had obeyed. — μοί, ethical dat., *to my sorrow*. — ἀνδ. εἰλομένων: in the Eng. order, render this clause after μή, *lest, while the men were shut up* (i. e. in the city Troy, suffering a siege), *they (the horses) should lack*, etc. — ἐδμέναι (= ἔδεμέναι, ἔδειν), ἔδω, Att. ἐσδίω. — λίπον, sc. ἵππους. — τά, i. e. τόξα, subj. of ἐμελλον, neut. plur. w. plur. verb. H. 515, b; K. § 241, R. 5, (c).

208-220. ἀτρεκές is taken by some as adv., *I really caused blood to flow*; by others, as adj., *real blood*. I prefer the former. — ἡγεῖρα, sc. αἰνῶ, the two chieftains. — τῷ ᾧ, illative, *wherefore*. κακῇ αἰσῇ. Cf. 1, 418: dat. of manner, *under an evil fate*. — ἡματι τῷ: notice the unusual, and hence, emphatic position of τῷ, *on that day, when*, etc. — εἰ δέ κε κτέ.: for a similar const. cf. 2, 258 ff. — τάμοι, without ἄν, optat. of wishing, *may some foreign man sever from me my head*. — ὀπηδεῖ, subj. sc. τόξα. — πάρος . . . πρὶν: cf. πρὶν . . . πρὶν, 2, 348. — νῶ, subj. of περὶδῆναι: infin. after πρὶν, H. 769; K. § 337, 9; G. § 106: ἀνδρὶ depends on the comp. verb ἐπὶ . . . ἐλδόντε (the prep. separated by tmesis), *until we two, having advanced against this man, with*, etc., *try (him) with arms*. ἀντιβλήν repeats and strengthens the idea of ἐπὶ; unless,

indeed, we take it, as Cr. and some others, to mean, ἀνὰ κράτος, *with all our might*.

221-228. ἐπιβήσας: H. 349 D; K. § 223, 10. — οἱ Τρώϊοι ἵπποι, *what the horses of Tros are*. Τρώϊοι here means, not *Trojan* in general, but of *Tros*, i. e. descended from the steeds of Tros, which Zeus presented to him in compensation for the loss of his son Ganymedes. Cf. vv. 265-272 — πεδίοιο . . . διωκόμεν ἢ δὲ φέβασθαι, *to pursue and to retreat in the plain*, etc. H. 590, a; K. § 273, 4, (a). μάλα qualifies κρατύνει. — τῷ (sc. ἵππῳ), subj. of σώσεται, *these will convey us also in safety to*, etc. — Τυδείδῃ Διομ.: dat. depending on the comp. ἐπὶ . . . ὁρέξῃ. Cf. πέμψαι ἐπ' Ἀτρεΐδῃ, 2, 6. H. 605; K. § 284, R. 2. — τόνδε, *this one, him*, i. e. Diomed. δεδεξο (δέχομαι), pf. imper.

230-242. τῷ, τῶς. — μάλλον . . . ὀσσετον, *they will better convey, etc., under a customary driver*. Aeneas had, no doubt, often driven them; though in battle he would generally fight with a driver by his side. — μή . . . ματήσεται (ματῶς): elliptical. (I fear, if you do not take the reins,) *lest they, affrighted, shall loiter, and refuse*, etc. Notice the change from fut. to pres. subjunc. (ἐδέλγῃον). The force of μή extends through vv. 235 and 236: *and lest . . . shall both slay us ourselves* (νῶϊ αὐτῶ), etc. — τέ' = τῷ. — τόδε: cf. v. 228. — ἐμμεμαῶτε: notice the interchange of dual and plur. — Τυδείδῃ: cf. v. 225: also ἐπὶ σοί, v. 244. — ἴδε, Att. εἶδε.

243-250. κεχαρισμένη (χαρίζομαι, III. 2), vocative. — ἐπὶ σοί . . . μάχεσθαι: in Att. ἐπιμάχεσθαι σοί. Cf. v. 225, note and reference. — ἴν' (= ἴνα, fr. ἴς, ἴνός), obj. of ἔχοντας, which refers to ἄνδρες, acc. dual. — Πάνδαρος, sc. ἐστί. — υἱός, pred., *boasts that he is*, etc.: υἱός . . . ἐκγεγήμεν (pf. infin. ἐκγίγνομαι), *boasts that he has been born a son of*, etc. H. 775; K. § 307, 4. — χαζώμεθ' ἐφ' ἵπ., *let us withdraw and mount*, etc. — μηδέ μοι, dat. of interest in looser relations, *and do not*, (I ask it) *as a favor to me, rush thus*, etc.

252-264. μήτι . . . ἀγόρευε, lit. *do not at all talk tending towards fear* (or flight); or simpler, *do not exhort to fear*. σὲ πεισέμεν, sc. ἐμέ, *thou wilt persuade me*. — οὐ . . . γενναῖον κτέ., *it is not natural to me to fight giving way, nor*, etc. — καὶ αὕτως, *even thus*, i. e. without a war-chariot. — ἔῃ, synizesia. — τούτῳ . . . ἔμφοι, obj. of ἀποίσεται (ἀπό, φέρω). — ἑτέρος γε, *one of the two indeed*. — κῆδος . . . κτείνει, *the honor to slay both*. — σὺ δὲ . . . ἐρυκακῆειν (infin. as imperat., fr. ἐρύκω), *do you restrain these (our) fleet steeds here*. Notice δέ in the apod. of a cond. sent. H. 862, b; K. § 322, R. 8. — Αἰεταὶ . . . ἵππων, *rush forward mindful of the horses of Aeneas*. ἵππων may depend gram-

matically either on *ἐπαίξαι*, or on *μεμνημένος*. It belongs logically with both words. *ἐκ δ' ἔλδσαι*, and drive (them), etc.

265-270. *τῆς . . . γενεῆς*, sc. *εἶσιν*, for (they are) of that breed, (a pair) of which wide-seeing Zeus gave, etc. *ῆς* may depend, as partitive gen., on *δῶχ'* (= *ἔδωκε*). Some, however, understand it as the direct obj., attracted to gen. by anteced. *which . . . Zeus gave*, etc. — *νῖος*, Epic gen. of *νῖός*. Notice the dif. in accent. — *οὖνεκα*, because, introduces the reason why Zeus gave of this particular breed to Troas. — *ὕπ' ἥῳ κτέ.*, under the morning-light and sun. — *τῆς γενεῆς ἔκλεψεν* (*κλέπτω*), stole from this breed. — *οἱ*, dat. w. *ἐγένοντο*. — *γενέδλη*, appos. w. *ἐξ*, from these were produced for him six, as a stock, etc.

275-289. *τῶ δέ*, but these two, i. e. Aeneas and Pandarus. — *τόν*, i. e. Diomed. — *διστός*, arrow, appos. w. *βέλος*, missile, subj. of *δαμάσασα*. — *τόχωμι*. H. 361 D; K. § 220, 1. — *διαπρό*; usu. adv.; here takes the gen. (*τῆς*), right on through this (the shield), etc. — *τῷ δ' ἐπί*: cf. v. 101 ff. — *ἡμβροτες*, ἀμαρτάνω. — *πρὶν γε . . . πρὶν γ' ῆς*: notice the emphatic form of the statement. For the const., cf. H. 769; K. § 337; G. § 106, N. 3. — *ἕτερον*, one (of you), subj. of *ἄσαι* (*ἔω*, to satiate, w. acc. and gen.).

291-304. *ῥίνα*: obj. of motion. H. 551; K. § 277, on the nose. *ἐπέρησεν*, it (*βέλος*) passed. — *τοῦ* (*Πανδάρου*) *γλῶσσαν*, his tongue: *πρυμνήν*, partit. appos., at the hindmost part, i. e. at the root. — *ἀπὸ . . . τάμε*, ἀποτέμνω. — *ἐξεσύδη*, ἐκσεύω. — *λύδη* (= *ἐλύδη*), departed. — *ἀπόρουσε*, rushed forward from (his chariot). — *μή πῶς οἱ* (dat. of interest), lest in any way, to his sorrow, etc. — *ἀμφὶ αὐτῷ*, around it, i. e. to defend it (the dead body). — *πρόσδε*, adv. As prep., it takes the gen.: *οἱ*, dat. of interest: and in front, he held for its protection both his spear, etc. — *τοῦγ' ἄντιος*, lit. in front of it, i. e. to seize upon it (the corpse). — *σμεοδαλέα*, adv. — *ὁ δὲ . . . Τυδείδης*: cf. *ἡ δὲ . . . γυνή*, 1, 348, note. — *χερμάδιον . . . μέγα ἔργον*, "a rocky fragment . . . a mighty mass." D. — *φέροιεν*: notice the poten. optat. without ἄν. H. 722, c; K. § 260, R. 7; G. § 50, N. 1. — *οἷος*: notice the breathing, but he, even alone, etc.

305-317. *τῷ*, dat. of instrument, with this. — *ἔνθα τε . . . δέ τε*: Epic use of *τέ*. — *πρὸς* (adv.) *δέ*, and in addition. — *ᾧσε* (*ᾧδέω*) *ἅπα* = *ἅπῳσε*. — *ἐριπῶν*, ἐρείπω. — *γαίης* depends on *ἐρείσατο* (*ἐρείδω*): leaned with, etc., on the ground. H. 574; K. § 273, 3, b, (β). — *ἀμφὶ . . . ἐκάλυψεν* = *ἀμφεκάλυψεν*, enveloped. — *καὶ νύ κεν ἀπόλοιτο . . . εἰ μὴ νόησε*: for this unusual const., see H. 750 (end); K. § 339, 3, (a), (γ); G. § 49, N. 6. — *ἐδὼν . . . υἱόν*, her dear son. — *ἐχεύατο*, χέω, she

threw her while arms. — πρόσθε δέ: cf. v. 299, note. — ὃ... ἐκκλίψεν she wrapped a fold of... around him, to be (ἔμεν = εἶναι), etc. — θυμός, obj. of the comp. verb ἐκ... ἔλειτο (ἐξαιρέω).

319-333. οὐδ'... ἐλήθετο (λανθάνω)... *As, did not forget those injunctions, which*, etc. Notice the unusual position of τῶν = τῶν; just before the relat. Cf. 332. — V. 323, *rushing forward, he drove the... of Aeneas from*, etc. Cr. takes Αλκείας as depending on ἐπαίξας, and in v. 263, on ἐπαίξαι, but his view is not comm. taken. — δῶκε, sc. ἱππους. — περί, superior to, above a l his companions: δημηκίης; the abstract may be rendered as concrete. Cf. 3, 175. — ὅτι... ᾗδη, lit. *because he (Deipylus) knew in mind things suited to him (Sthenelus)*; i. e. *because he was like-minded with himself*. — ἐλαυνόμεν, infin. of purpose: depends on δῶκε, *gave (them) ... to drive to*, etc. — ὅγ' ἦρος, i. e. Sthenelus. — ὦν, his own, fr. ὅς, possess. pron., often used in Hm. where in Att. the article is used. — μέδερε (μεδέτω), with two accus.; the only instance of this const., *he drove his strong-hoofed horses after* (i. e. *to overtake*) *Tyðides*. — ὃ δέ, Tyðides. — θεός, pred., *that she was an unwarlike goddess*. — θεῶν τῶν, cf. τῶν, v. 320, note, *nor of those goddesses, which*, etc. — κατά, notice the anastrophe.

334-347. ἐκίχανε... ὀπάζων (intrans.), *pressing on, he overlook (her)*. — ἐπορεύμενος (ἐπαρέγω) and μετὰλλομαι (μετάλλομαι) add much to the liveliness of the description, *reaching forward, leaping in the pursuit, he wounded*, etc. ἄκρην... χεῖρα... ἄβληχρὴν (emphat. position), *the extreme part of her delicate hand*. — χροός (gen.) depends on ἀντί in compos. w. ἐτόρῃσεν (τορέω). — πρυμνόν (subst.) κτέ. added to describe more exactly ἄκρην (above); connect w. ἀντετόρῃσεν, *bored in 'o the flesh, through*, etc., *above the hind part* (i. e. *the top*) *of the palm*. — κάββαλεν = κατίβαλεν. — μετὰ χερσίν, *in his arms*: denotes situation, not means or instrument: ἐρύσσατο, Lex. ἐρύω. H. ἐρύομαι. — τῇ (i. e. Cyprus = Aphrodite), depends on ἐπὶ... εὔσε as comp. verb.

349-358. ἡ οὐχ, synzesis. Notice here the accent of ἡ. See Lex. ἡ, II. Düntz. and F. write here ἦ, which accords with the comm. usage, *Is it not enough that you*, etc. — πωλήσσαι: the fut. is here used to denote repeated action. H. 696, a; G. § 25, N. 1, *shall (again) enter*, etc. καὶ... πύθεαι, *even if you shall hear of (it) elsewhere*, i. e. *away from the battle-field*. — μελαινετ... καλόν, lit. *she (Aphrodite) grew black in her beautiful skin*, i. e. *her beautiful skin grew black*. — μάχης ἐπ' ἀριστερά, *upon the left of the battle*: on the bank of the Scamander, v. 36; hence, on the left of the Achaeans. — ἡέρι, *and in a mist lay his spear and his fleet horses*. ἐκέκλιτο (κλίνω) is appropriate in sense only to ἔγχος. Αὐ

instance of zeugma. H. 832; K. § 346, 3. — *ἐριπτοῖσα, ἐρίπω*, II. — *κασιγνήτοιο . . . ἤτεεν*, begged of her brother: *αἰτέω* often takes two acc. also, the acc. and *παρά* w. gen.; here the acc. and gen. (without preposit.). F. suggests that *κασιγ.* may possibly limit *ἦππος*, but does not prefer this const.

359-374. *κόμισαι (κομίζω) τέ με*, both raise me up, etc. — *ὁ με . . . οὐτασεν*, which a mortal man inflicted on me: *ὁ*, acc. of kindred meaning: *μέ*, direct obj. H. 553; K. § 280, 1. — *ἀκηχεμένη*, Lex. AXΩ. — *μάστιξεν*, sc. *ἦππος*: *ἔλδαν*, (*ἐλαύνω*, poet. *ἔλδω*), infin. of purpose. For duplication of the vowel, see H. 370 D; K. § 222, 1, (3). — *πετέσδην, πέτομαι*. — *παρά . . . βάλεν*, sc. *ἦπποις*. — *Διώνης*, gen. — V. 372; cf. 1, 361. — *ἔρεξε* w. two acc.; cf. 2, 195; 3, 351. — *Οὐρανίωνων*, gen. pl., limits *τίς*. — *ῥέζουσιν* agrees w. *σέ*, as though you were openly (hence, without shame) doing, etc.

375-384. *φιλομειδής*, a standing epithet, used without regard to the connection, like many other epithets in Hm. On the meaning, cf. 3, 424, note. — *οὔτα*; notice the quantity of the ultima, and the accent; 2d aor., 3d sing. — V. 382: cf. 1, 586. — *πολλοί κτέ.*, for many of us, who have Olympian mansions, endure (evils) from men, in bringing grievous pains on one another. Diomed was incited by Athena (cf. v. 415), to wound Aphrodite. Hence, in general, the idea, that men are only the instruments which the gods employ in seeking revenge on one another. So the passage is comm. understood. Düntz. questions the genuineness of v. 384.

385-394. To soothe Aphrodite, her mother relates some other instances in which the gods had suffered from mortals. — *τλή = ἔτλη*. — *μιν*, obj. of *δῆσαν*. — *καί . . . ἀπόλοιτο . . . εἰ μή . . . ἐξήγγειλεν*: for the const. cf. vv. 311, 312, note. — *εἰ μή μητρική*, had not their step-mother, etc. *ἑδάμνα, δαμνᾶς = δαμνῶ*. This story is considered allegorical. The binding of Ares was the cessation of war. — *παῖς Ἀμφιτρυῶνος*, son of *Amphitryon*, i. e. Hercules. — *καί μιν*, her also; implying, you, Aphrodite, are not the only one of the immortals who has suffered severe pain.

395-400. *ἐν τοῖσι*, among these (the gods who had suffered from mortals), mighty Hades, etc. — *αὐτὸς (= ὁ αὐτὸς*. H. 68 D, end; K. § 206, 1) *ἄνθρωπος*, the same man, i. e. *παῖς Ἀμφιτρυῶνος*. Amphitryon was his step-father, according to the myth. — *ἐν νεκύεσσι* is usu. joined w. *βαλῶν* (cf. H. 618, a; K. § 300, 3, (a)), having cast him (and left him) among the dead at Pylus. Yet Düntz. with some plausibility joins it w. *ἐν Πύλῳ*, having wounded him at Pylus among the shades; and explains it thus: one of the entrances to the under-world was thought to be at Pylus; as Hercules was once returning to the upper-world, perhaps after he had taken

Cerberus, Hades followed and attacked him, but was wounded by Hercules. — δδύνῃσιν ἔδωκεν, gave him, or abandoned him o his pains. — πεπαρμένος, πείρω. — ὥμῳ ἐνι . . . ἡλῆλατο (ἐλαύνω): force of the const.? Cf. note on ἐν νεκύεσσι. — κῆδε (κῆδω), subj.? διστός.

401-409. τῷ, for him, dat. of inter. — ἐπὶ . . . πάσων, ἀπὸ lying; cf. 4, 218. — ἡκέατο (ἀκέομαι), healed (him). — ἐτέτυκτο (τυγχάνω), for not at all mortal he had been hit. — σχέτ., ὄβριμ. sc. ἦν, was he (Hercules). — ἔκηδε, cf. κῆδε, v. 400. — ἐπὶ . . . ἀνῆκε (ἐπανήμι), let this one loose upon thee, set this one upon thee. — νῆπιος, sc. ἐστί, foolish one that he is. — ὅττι . . . δηναίος, sc. ἐστί, that not very long-lived is he, who, etc. — ἐλδόντα (agrees w. μιν, obj. of π. πλάζουσιν), when he has come, etc. The expression, alluding to the most touching feature of the warrior's return, implies that such a man (ὁ δὲ ἀθανάτοισι μάχεται) does not return from war.

410-420. τῷ, therefore. — φραζέσθω μή τις (for μή here, see H. 743, D; K. § 318, 8), let Tydides consider that some one, etc. . . . that Aegialia . . . lamenting may long rouse from sleep, etc. δὴν qualifies γοώουσα and ἐγείρη: μὴ . . . μάχεται and μὴ . . . ἐγείρη both depend on φραζέσθω. — ἀμφοτέρωσιν, sc. χερσίν which is readily suggested by the connection, with both hands: ἰχῶ (st. ἰχώρα, as if fr. a nom. ἰχώρ), obj. of δμώργνυ. — τοῖσι . . . ἦρχε: cf. 2, 433.

421-430. ἦ ῥα nearly = ἄρα. H. 828, Rem. c; K. § 344, 5, (a), (b), will you be somewhat angry at me, on account of that which I shall say? — ἦ μάλα δῆ: spoken with biting sarcasm: ἀνείσα (ἀνίημι), while inciting: σπέσθαι, ἔπομαι: τοῖς, relat., whom: καρρέζουσα (= καταρέζουσα), while caressing: καταμύξατο, καταμύσσω. — ταῦτα, i. e. πολεμήτῃα ἔργα.

433-442. γυγνώσκων δ (cf. 1, 120), though he knew that, etc. — ἀπὸ . . . δῦσαι, ἀποδύω. — ἐπόρουσε (v. 436), sc. Αἰνεία. — ἐστυφέλιξε, στυφέλιζω: ἀσπίδα (i. e. of Diomed). He smote the shield of Diomed to drive him back from Aeneas. — ἐπέσσυτο (ἐπὶ, σέω) . . . ἴσος. ἡ. (i. e. Diomed) rushed on like a god: δέ in the apodosis. H. 862, b; K. § 322, R. 8, (b). — μηδὲ . . . φρονέειν, lit. nor consent to entertain thoughts on an equality with the gods; i. e. nor consent to think yourself equal with the gods. — φύλον, sc. ἐστί: χαμαὶ . . . ἀνδ., and of men who walk on the earth.

445-458. ἔδωκεν . . . εἰν (= ἐν): force of this const.? H. 618, a; K. § 300, 3, (a). — ἔδωκεν οἱ, i. e. Ἀπόλλωνι: ἐτέτυκτο, τεύχω. — τόν, obj. of ἀκείοντο and κῶδαινον (honored by investing him with beauty and by imparting strength to him). — εἰδῶλον, a phantom. — δῆμον, cleft, broke: λαυσθήα, ταύγεια. — V. 455; cf. v. 31. — οὐκ ἂν δῆ . . . ἐρύσαιο κτέ.,

a comm. form of question; cf. v. 32, *would you not*, etc., or in an Eng. idiom, *will you not draw from the battle*, etc. — *σχεδὸν οὖτασε* (*standing close by, wounded*, etc. — *χεῖρα*: partit. appos. w. *Κύπριδα*. — *καρπῶ*: *Lex καρπός* (B).

465-474. *ἔς τι ἔτι*, lit. *to what longer*, i. e. *how long*, etc.? — *Ἀχαιοὶς* is usu. joined w. *κτείνεσθαι*, as dat. of interest, or as dat. of agent, *to be slain by*, etc. Is it not more properly dat. w. *ἔδσσε*? *how long will you abandon the people . . . to the Achaeans to be slain* (by them)? — *ἥ* in a question. Cf. 1, 203. — *εἰσόκεν*: cf. 2, 332. — *κεῖται*, *lies* (in the dust). The Trojans were ignorant of the fact that Apollo had rescued him. — *οἴχεται* is what tense in meaning? See *Lex*. — *ἔχσσκες, ἔχω* w. iterative sign *σκ*. — *πού*. Notice the force here. *Lex. πού*, II. 2. — *ἄτερ . . . οἷος*, *that you alone, apart from*, etc., *will hold the city*. Const. of *οἷος*? H. 775; K. § 307, 4.

475-486. *τῶν* (of *these*, i. e. *γαμβροῖσι κτέ.*) limits *οὕτινα*. — *ὅσπερ . . . ἐνειμεν* (*ἐν, εἰμέν = ἐσμέν*), *we, who are allies among (you)*: *τέ, Epic use*. — *Ἐάνδρ*, not the same as the Xanthus in the Troad. — *κάδ* (= *κατά*) *δέ, and (I left) behind*, etc. — *τάτ' (τά, τε) κτέ.*, *which, whoever is needy, longs for*; denoting the abundance of his possessions. — *ἀλλὰ καὶ ὧς, but even thus*, i. e. *though my treasures are not here, but far away in Lycia*. — *ἀνδρῖ*; some understand this as indef., *with a man*, i. e. any man of the enemy who falls in my way: others understand it of Diomed, *with the man*: the omission of *τῶ* not being considered an objection in Hm. to this latter rendering. — *ἀτὰρ . . . οἷον, and yet* (though I am willing thus to expose my life) *I have nothing* (lit. *there is nothing to me*) *here, such as*, etc. *φέρειν* spoken of things, which they might carry away; *ἄγειν*, of animals, which they might lead away. — *ἀτὰρ οὐδὲ κτέ.* intensifies the foregoing statement: *thou standest still, nay more, thou dost not even exhort*, etc. *ἔρρεσσιν* fr. *ἔρ = ἔαρ*.

487-492. *μὴ . . . γένησθε*: cf. 1, 26; 2, 195: *ἄλόντε (ἄλσκομαι)*, *taken, caught*: Butt. and some others understand the dual here as an abbreviated form of the plur., but it is now usu. explained as referring to the two parties implied above: *beware lest you and the rest of the people* (*τὴν καὶ ἄλλοι λαοὶ*) *become*, etc. *πανάγρου*, adj. — *οἱ δέ, and they*, i. e. *ἄνδρες δυσμενέες: ὑμῇν*, fr. *ὕμός, ἡ, ὅν*. — *σοί, dat. w. μέλειν*. — *ἰχέμεν* depends on *λισσομένῃ*, and is here intrans., *entreating the leaders of . . . to hold out*. *ἀποδέσσαι, sc. χρή σε, and it is necessary that you lay aside*, etc.

493-511. *δάκε, δάκνω*: *ἔκτορι*, dat. of interest in looser relations. — V. 494; cf. 4, 419. — *οἱ δέ, the Trojans: ἐλελίχθησαν, ἐλελίξω*. —

ἀλωίς, called *epds.* because *sacred* to Demeter. — λικμώντων (λικμάω), gen. abs. w. ἀνδρῶν. — κρίνη, in its primary sense *to separate*. — ἐπειγ. ἀνέμων, *while the winds hasten* (the work, i. e. the separation of corn and chaff). — αἱ . . . ἀχυρμαί: the point of the comparison is here; *and the chaff-heaps whiten*. — ἐν, obj. of ἐπέπληγον (reduplicated aor. of πλῆσσω). — πόδες ἱππων, *the feet of the (Trojan) horses*: ἔψ ἐπιuisγ., *mingling again* (in the battle). — ὑπό, ἔστρεφον: ὑποστρέφω. — ἥνιοχῆς, *the (Trojan) drivers*. — V. 506. οἱ δέ, *and they* (the Trojans): μένος . . . φέρον, *bore their stout hands* (lit *strength of hands*) *straight against* (the foe). — ἀμφι . . . ἐκάλυψε, *spread (a veil of) night around*. — μάχρ . . . ἀρώγων, *aiding in battle*. Cf. 1, 521. — τοῦ . . . Φοίβου κτέ., cf. ἡ . . . γυνή, 1, 348, note: ἐκράλαινεν, κραινῶ. — Ἴδε (sc. Ἀπόλλων) . . . οἰχομένην. It appears from 418, that she had returned to Olympus; but the time of her departure from the battle is nowhere mentioned; ἀρηγῶν, subst. distinguishing by the accent fr. ἀρήγων particip., v. 507.

512-528. Αὐτός, *he himself*, i. e. Apollo. — μεδίστατο, *stood in the midst of*. — μετᾶλλησαν. μεταλλάω. — οὐ . . . ἔα (= εἶα, fr. ἴδω), *did not allow them* (to make inquiries). — ἀργυρότοξος, here used as subst., cf. 1, 37, *the god of the silver bow*. — Ἔρις . . . μεμανία, cf. 4, 440. — Τοὺς . . . Δαναοὺς: (cf. τοῦ . . . Φοίβου, v. 508), *these, the Danaï*, obj. of ἔτρυνον. — ὕφρα, temporal: *when sleeps the force of*, etc. ἀέντες, *ahem*. — V. 527, 528. Notice that Diomed has receded to the background.

529-540. ἄλκιμον . . . ἔλεσθε, a rare expression, *take to yourselves a strong heart*. — ἀλλήλ. αἰδεῖσθαι κτέ., *respect one another*, etc., so as not to bring disgrace on one another by cowardice. — σοοί, sc. εἰσίν. — πέφανται (Lex. ΦΕΝΩ: stem φεν- or φα-), pres. in meaning. — δμῶς (distinguish from δμως, *yet, still*); *equally with*, etc. — ἔσκε, εἰμί, iterative ending. — Δοὺς . . . μάχεσθαι *swift to fight*, etc. — ἡ δέ, *and this* (the shield). — ἔρυντο, Lex. ἐρύω, III. — ἐν . . . ἔλασεν, *but he* (Agam.) *drove (it) through*, etc., *into*, etc. Force of ἐν w. a verb of motion? — δούπησεν πεσών, sc. Δηϊκόων.

544-560. ἀφνειὸς βυβόιοι, *rich in the means of subsistence*. Cf. *dives opum*, Aen. 1, 14. — ὅς relates to Ἀλφειοῦ. — ἄνακτα w. the dat. (after the analogy of ἀνάσσω), *a ruler of many men*. — εἰ εἰδότε, cf. v. 11. — τιμήν, obj. of ἀρνυμένω. Cf. 1, 159. — τέλος θανάτοιο, cf. 3, 309. — τόγῃ: cf. H. 678, a; K. § 303, 2, *as two lions yon'er on the tops*, etc. ἐτραφέτην (τρέφω), gnomic aor. — ὅφρα κτέ., *until they two themselves also* (i. e. the young lions). — κατέκταδεν (κατακτείνω), gnomic aor. — τοίω τώ, *thus these two*, l't. *such these two*. — κακπεσέτην (καταπίπτω) = *κατεπεσέτην*.

563-575. τοῦ limits μένος, obj. of ὠτρυνεν, roused his courage: τὰ . . ἔτα, with the intent, that, etc.; lit. meditating these things, in order that. — περὶ . . . διε (περιδίω), greatly feared for the, etc. — πᾶσαι . . . ἀποσφῆ λειε, subj. ? sc. ποιμὴν λαῶν. — μέγα κτέ., and should lead them greatly astray from their labor; or more freely, and should deprive them of the fruits of their toil. If Menelaus should fall in battle, the chief end of the war—the restoration of Helen to Menelaus—would be impracticable; and hence, their labor would be lost. — V. 568. τῷ (Menelaus and Aeneas), subj. of ἐχέτην. — V. 573. οἱ δέ, Menelaus and Antilochus. — νεκρούς, the dead bodies, and τῷ δειλῷ (obj. of βαλέτην), the two unfortunate men, both refer to the sons of Diocles (v. 548), just slain by Aeneas. — αὐτῷ δὲ στρεφθέντε, having themselves (Antilochus and Menelaus) turned about to, etc. Notice δέ here, connecting a subordinate clause to the foregoing, and serving together with μέν to make the contrast between τῷ and αὐτῷ more marked.

578-589. τόν, obj. of νύξε (νύσσω), ἑσταότα, him, whi'e standing (on his chariot, or, as Düntz. thinks, near his chariot). — κατὰ denotes here situation, having hit (him) on the collar-bone. — ὑπέστρεφε: when he saw the fate of his master, he turned to flee. — ἀγκῶνα: situation denoted here without κατὰ (cf. v. 579): having hit (him) in the midst of the elbow. — λεύκ' ἐλέφαντι, white with ivory, i. e. being in some way ornamented, probably studded, with ivory. — ἤλασε κόρσην; cf. v. 80: smote (him) on the temple. — θεῖα μάλ', a very long time, i. e. very long for so strange a posture, as he was standing on his head. — τύχε κτέ., for he struck in deep sand. — ὅφρα, until, connect w. ἐστήκει. — ἴμας' (ἰμάσσω), lashed them.

590-600. τοὺς δέ, Menelaus and Antilochus. — κεκληγώς, κλάζω. — Ἐνώ: cf. 333. — ἐνώμα, νωμάω: cf. 3, 218. — ἄλλοτε μὲν . . . ἄλλοτε (notice the omission of δέ here), now in front of, now behind, etc. — Τόν, this one, him, i. e. Ares. — πολέος πεδίοιο, gen. of place. H. 590, a; K. § 273, 4, (a), passing over a large plain; ἀπάλαμνος . . . στήν, stands helpless. — ἀνὰ τ' ἔδραμε (ἀνατρέχω), gnomic aor., and he retreats back.

601-606. οἶον δή, how now, or why now do we wonder that the divine Hector is, etc. — τῷ . . . πᾶρα (notice the anastrophe), always by his side is, etc. — καὶ νῦν οἱ πᾶρα κείνος, and now by his side (is) yonder Ares. Diomed had received from Athena the power of distinguishing between gods and men. Cf. vv. 127-128. — πρὸς . . . αἰέν, always turned towards the Trojans i. e. with your faces always towards the Trojans. μενεαίνεμεν, infin. as imperat. nor desire, etc.

614-626. ἐπικουρήσουσα (agrees w. ἔ (enclit.), obj. of ἦγε) μετὰ κτέ., *lit. to render assistance after, i. e. to render assistance as a follower of Priam, etc.* — ἐπὶ . . . ἔχευεν (χέω), *poured upon (him, i. e. upon Ajax).* — σάκος . . . πολλὰ: *and his shield received many (sc. δούρατα).* — προσβάς (πρός, βαίνω), *stepping upon (him).* — ἄλλα, adv. acc., *nor longer besides (i. e. besides the act of drawing out his own spear from the body) was he able, etc.* — ἀμφίβασιν κρατ., *the powerful advance round about (him) of the, etc.*

633-646. τίς τοι κτέ., *lit. what necessity is there to thee to tremble here, being, etc.* — πολλὸν . . . ἐπιδύεαι, *you fall far short of, etc.* — ἐπὶ w. gen., *in the time, among.* — οἶόν τινα: *Lex. οἶος Π. 5. οἶός τις: what sort of a man do they say was the mighty Hercules (lit. the Herculean might).* — ἕξ οἷης (notice the breathing) κτέ., *with only six ships and very few men.* For this use of the comparative, see H. 662; K. § 323, R. 7. — κακὸς θυμός, *sc. ἐστίν.* — οὐδ' εἰ . . . ἔσσι, *not even if you are, etc.* This does not quite agree with the preceding; and the whole verse (645), as Düntz. observes, might well be spared. — ἀλλ' περήσειν, *but that you will pass, etc.*

648-662. κείνος, *that one, he, i. e. Hercules.* — ἀφραδίσιν, *dat. of manner or cause, w. ἀπόλεσεν.* — εἰ ἔρξαντα, *having performed a service, i. e. having rescued Hesione, daughter of Laomedon, from the sea-monster.* See *Class. Dic.*, Laomedon. — σοὶ . . . τεύεσθαι, *will happen to thee, will come upon thee.* — δαμέντα, *sc. τέ, and that you subdued . . . will give, etc.;* ψυχὴν, *same const. w. εὖχος, obj. of δάσειν.* — κλυτοπώλῳ, *having famous steeds (with which he carries away men on his chariot to the under-world).* — κατ' ὀφθαλμῶν, *lit. down over his eyes: freely rendered, gloomy night falling over his eyes enveloped him.* — βεβλήκειν, *3d pers. w. movable ν; cf. ἥσκειν, 3, 388: μαιμώωσα (μαιμάω), rushing: ἐγχερίμφδεῖσα, ἐγχερίπτω.* — πατήρ, *the father of Sarpedon, i. e. Zeus. Cf. v. 635.*

666-667. ἐλκόμενον, *being dragged along, agrees w. δόρυ, subj. of βάρυνε.* — τό is explained by ἐξέρχαι, *no one considered, nor be'ought himself of this, to draw out, etc.* — ἐπιβαίῃ, *that he might step forward.* Cr. understands this word of mounting the chariot; but it is not usu. understood thus. — σπευδόντων, *sc. αὐτῶν, gen. abs. denoting both time and cause. Perh. the latter is more prominent; so we may render it, because they were in haste.* — ἀμυιέποντες: *this particip. may often be rendered as adv., for they were busily occupied with such toil.*

669-673. νόησε, *perceived (it—the fact that Troilemus was being carried from the field).* — ἔχων, *particip. denoting manner, with, etc.*

—μερμήριξε . . . ἦ . . . ἦ: cf. 1, 189. —προτέρω, adv. cf. 3, 400. *whetlier (rushing) forwards he should pursue*, etc. —ὄγε: a "common repetition in the Epic style" (Cr.), with no special emphasis on ὄγε. Cf. 1, 190. —τῶν πλεόνων Λυκίων, *the multitude of the Lycians*. Cf. κατὰ πληθὺν Λυκίων, v. 676. —οὐδ' . . . ἦεν, *but it was not fated*, etc. ἀποκτάμεν, ἀποκτείνω. —τῷ . . . τράπε θυμόν, lit. *turned the mind in respect to him* (τῷ, dat. of interest): freely rendered, *turned his mind among*, etc. —κὲ . . . κτάνε . . . εἰ μὴ κτέ., supposition contrary to reality, *would have slain, unless*, etc. —χάρη . . . οἱ προσιόντι (dat. of cause, H. 611, a; K. § 285, 1, (1).), *rejoiced at his coming*.

684-698. μὴ κτέ., *suffer me not to lie a prey*, etc.; ἐπάμυνον, imperat., ἐπαμύνω. —λίποι, optat. without ἄν, denoting a wish, *then may life even leave me*, etc. Unhappy as this lot—to die in a foreign city—might be, it was far preferable to falling into the hands of the enemy. —εὐφρανέειν (εὐφραίνω) depends on ἐμελλον. —πολέων (πολύς), notice the accent distinguishing it from πόλεων (fr. πόλις). ἀπό, join w. ἔλοιτο, *that he might take away*, etc. —ἔσαν . . . φηγῷ, *placed . . . under the beautiful oak of*, etc. This was on the way to the city, not far from the Scaean gate. —δύραζε (see Lex.) repeats and strengthens the idea of ἐκ. —τὸν . . . ψυχῇ is not spoken here of death, but simply of fainting. —ἀμπνύνθη, ἀναπνέω. —Connect περί w. ἐπιπνεύουσα, *breathing upon (him) round about*: θυμόν, obj. of ζώγει, *revived*, etc. κακῶς κεκαφηότα (Lex. κεκαφηώς), *hard panting or gasping*.

700-718. ἐπὶ w. gen. *towards*. —ἀντεféροντο μάχη, lit. *were borne against (the Trojans) in battle*. —ἐπὶ (v. 706), adv., *in addition, besides*. —μέγα . . . μεμηλώς (μέλω), *having great care for wealth*. —κεκλιμένος (κλίνω), lit. *inclined*, i. e. *dwelling on the Cephisian lake*. —πίονα, Lex. πίων, II. —Τοὺς δέ, i. e. Hector and Ares. —'Αργείους, obj. of δλέκοντα. —V. 714; cf. 2, 157. —τὸν . . . ὑπέσθημεν, *we promised that word, we made that promise*. The promise here alluded to is nowhere mentioned in the Iliad. ἐκπέρσαντα, *that he having sacked*. —καὶ νῶϊ μεδώμεδα, *let us also bethink ourselves of*, etc.

720-780. ἡ μὲν . . . Ἥρη: cf. ἡ δὲ . . . γυνή, note, 1, 348. It was quite in keeping with the customs in the Homeric age that Hera should harness her own steeds. —ἀμφ' . . . βάλε nearly = δῆκε, but denotes, I think, greater despatch: lit. *quickly cast around the chariot*, i. e. *placed on the chariot*. This indicates a custom of removing the wheels, when the chariot was not in use. —σιδ- . . . ἀμφίς, explanatory of the preceding, more general statement: *around the steel axle*. —τῶν, sc. κύκλων, *limbs of these, the imperishable felly of these (was)*, etc. —ὑπερθεν, *above*, i. e. *on*

the outer side, around the felly (were), etc. — πλῆμναι, *navei*, or as we oftener say, *hubs*: ἀμφοτέρωθεν, *a' both ends* (of the axle). — δίφρος . . ἐντέταται (ἐντείνω), the *chariot-board* (D.) *was hung on*, etc.; lit. *has been hung*: representing it as something present to the mind of the poet. So also εἰσί above. The straps, on which the body of the chariot was hung, seem to have been attached to braces resting partly on the axle and partly on the pole. — τοῦ (sc. δίφρου) δ' ἐξ . . . πέλεν, *and from it extended*, etc. — λέπαδνα, *yoke-bands* (D.).

734-744. πέπλον κατέχευεν, *let fall*, etc.; lit. *poured her veil*. It was so light and airy (εἰρόν) that it fell in waves: hence the metaphor κατέχευεν. πατρός limits οἷοι — τεύχεσιν . . . ὠρῆσσετο, *equipped herself with (his) armor for*, etc. — ἐν δέ, *and within (was)*, etc. This need not be repeated in rendering v. 740. — V. 741, lit. *and within was a Gorgon head of a dread monster*, i. e. *the head of Gorgo, dread monster*: notice δειρή, although δειροῖο stands just above. — ἀμφίβαλον: the meaning is very doubtful; see L. & Sc. φάλος. Perh. it may mean, *with shade on both sides*, i. e. in front and behind; or, as it is often rendered, *with studs round about*. D. renders it, *double-peaked*. Some understand it, *having a bone over each eye*. I am inclined to the first meaning. τετραφάληρον (φάλαρα) prob. means *with four shields or plates*, one for the forehead, one for each cheek, and one for the back of the neck. — ἑκατόν . . . ἀραυῖαν, *filled 'o, i. e. sufficient to protect the armed men of*, etc.

746-763. τῷ, as relat. *with which*: so also, τοῖσιν τε (= τοῖς τε), *with whom*. — ἐπεμαίετο (ἐπιμαίομαι), *touched*. — μύκον, *μυκάομαι*. — τῇς (= ταῖς), *to whom*. — ἀνακλίνει . . . ἐπιδιδίναι depend on ἐπιτέτραπται: *to roll aside and to draw the dense cloud*. — τῇ, adv. explained by δι' αὐτῶν (i. e. πυλῶν), *here then, through them*. — Vv. 753, 754: cf. 1, 498, 499. — Ζεῦ πάτερ: the common mode of addressing Zeus; hence, Hera, his wife and sister, uses the same language. — οὐ νημεσίζη: a question, anticipating an affirmative answer; *are you not indignant*, etc. — τὰδε καρτερὰ ἔργα: acc. of specif., *respecting these or for these violent deeds*. — ὁσσάτιον (= ὅσον) κτέ.: the relat. pron. is best rendered here, as often, by resolving it into a causal conj. and demonst., *because he has destroyed so many and such*, etc. — ἀνέντες (ἀνά, ἰημι), *having let loose this "madman"* (D.): δέμοιστα, acc. sing. — V. 762; cf. v. 421. — αἰ κεῖν . . . ἀποδίδωμαι (ἀπό, δίδωμαι, see δῖω, II.), *if having smitten . . . I shall arise*, etc. Notice the accent of ἐξ after μάχης, the word governed by it.

765-777. ἔπορσεν (ἐπί, ὀρνυμι), aor. imperat., *rouse against him, set upon him*. — ἔ (refers to Ares), obj. of πελάζειν (Lex. B. trans. 1.). — ὅσος κτέ. (v. 770), *as far as a man beholds* (ἴδεν, gnom. aor.) *the din* (dis

lance), etc.: *τόσον*, so far. — *περὶ . . . ἔχευεν*, poured around (them) a dense mist, no doubt, to conceal them from the eyes of mortals. — *ἀνέτειλε, ἀπατέλλω: νέμεσθαι*, to feed upon: infin. denoting purpose. It appears from this verse, that the horses of the gods, as well as the gods themselves, partook of immortal food. Cf. v. 369.

778-791. *τρήρωσι . . . ὁμοῖαι*, resembling in their steps (*ἰσματα*) timid wood-pigeons. The point of comparison is not in the word *timid*, but in the lightness, ease, and rapidity of their steps. — *ἀμφὶ . . . εἰλόμενοι*, drawn close around, etc. — *λείουσι* = *λέουσι*, fr. *λέων*. — *συσὶ κάπροι-σιν*: cf. note on *αἰπῶλοι ἄνδρες*, 2, 474. — *αὐδήσασχ'* (= *αὐδήσασκε*); *αὐδάω* with iterative ending: *τόσον . . . ὄσον*, used to cry as loud as: Stentor, who is thought to have been a warrior, not a herald, is mentioned only here in Hom. — *Αἰδῶ:* some supply *ἔστι*: oth *ἔστω*. It may be rendered simply, *Shame! Argives!* etc. — *κακ' ἐλέγχεα*; cf. 2, 235. — *πρὸ . . . Δαρδανίδων*, in front of the Dardanian gate: probably the same as *the Scæan gate*, 3, 145: the only gate mentioned in Hom. — *κόλῃς ἐπὶ νηυσί*, on the hollow ships; a great exaggeration, as the Trojans had not yet driven the Greeks nearly so far back.

798-807. *ἐπύρουσε* (*ἐπὶ, δροῦω*): not in hostile sense here; *hastened towards*. — *ἔλκεσ ἀνα-*, cooling the wound, by raising the strap which passed over it: v. 798. — *τό μιν βάλε*: two accs. w. one verb: *τό*, cogn. acc.: *μιν*, direct obj. H. 555; K. § 280, *which Pandarus with an arrow inflicted on him*. — *ὑπὸ*, of place: *under*. — *χεῖρα*, acc. of specif.: freely rendered, *his hand grew weary*. — *ἄν* (= *ἀνὰ*) *δ' ἴσχω*, and holding up. — *ὀλίγον*, adv. *Surely Tydeus begot a son, little resembling him*. Nearly the same is said by Agam., 4, 400. — *δέμας*, acc. specif. — *καί* (v. 802), *even*. — *οὐκ ἔλασκον* (*δάω*, w. iterat. ending), *I did not allow him*: *ὅτε τε* introduces a more definite explanation of the foregoing clause. *πολέας μετὰ Καδ.* is better, I think, taken in idea w. *ἐκπαιφάσσειν* (cf. 2, 450), *nor to rush madly forth, when he went as a messenger, etc., among many*, etc. — *ἔνωγον*, *I* (referring to Athena) *exhorted him*, etc. — *αὐτὰρ δ . . . ἔχων κτέ.*, but he, having his (*δν*), etc. — *ὥς . . . περ*, just as previously: *προκαλίζετο*, subj. *δ* (v. 806): *πάντα δ' ἐνέκα*, cf. 4, 889. The entire sentence is somewhat loosely constructed. We shall best represent the original, by adopting, as nearly as possible, the same construction in English.

809-824. *σοὶ* depends on *παρὰ* in comp. w. *ἵσταμαι: φυλάσσω*, so. *σέ*. — *σεῦ* limits *γυῖα: your limbs*. — *ἔπειτα*, after this, hereafter. — *τῷ*: illative. — *σέων . . . ἐφετμένων*: by synizesis, pronounced in scanning, *σῶν . . . ἐφετμῶν; I still remember your injunctions*. — Cf. v. 129 ff

— εἶας (εἶδω), 2d pers. sing. imperf. — τοῖς ἄλλοις, in distinction fr. Aphrodite. — οὐράμεν (οὐράω), aor. infin. depends on the idea suggested above in ἐφετμέων, (you enjoined upon me) to wound, etc. — ἀλήμεναι (εἶλω), aor. pass. infin. For the meaning, cf. εἰλόμενοι, v. 782. — μάχην ἀνδ': not ἄνα. H. 102 D, b; K. § 31, R. 2.

826-834. κεχαρισμένη, χαρίζω. — τόγε, as far as relates to this, or on this account, do not thou fear, etc. Cf. τό, 3, 176. — ἐπ'... ἔχε, direct... ἀγαινεῖ, etc. — σχεδὴν: adv., near at hand. For the form, cf. αὐτοσχεδὴν, ἀντιβλήν, λήν, ἄντην. — τυκτὸν (τεύχω) κακόν, lit. a made or completed evil, i. e. a perfect, an unmitigated evil. — τῶν δὲ λέλασται (λανθάνω), and has forgotten these things, i. e. his assurances to Hera and Athena.

836-845. χεῖρ'... ἐρύσσα, having drawn (him) back with (her) hand: δ δέ, and he, referring to the obj. of ἐρύσσα, i. e. Sthenelus. — ἡ δὲ... ἐμμεμαῖα δέδ, and she, the impetuous goddess. For the arrangement, cf. ἡ δὲ... γυνή, 1, 348. — φήγινος, not to be rendered beechen. See Lex. ἔγεν, for it (the axle) bore, etc. — V. 841: (cf. v. 829,) immediately she directed, etc. Notice the asyndeton, denoting haste. — ἦτοι δ' ἔμην, he indeed, i. e. Ares. — δὴν'... κυνέην, put on the helmet of Hades (the unseen one, or the invisible, fr. a priv. and ἰδεῖν to see). How Athena came by the helmet of Hades, just at this moment, or what she had done with her own helmet, mentioned v. 743, are questions that have troubled modern critics much more than they did Homer. — μή, in order that not, or simply, lest: μὴ, fem. her.

850-861. σχεδὸν... ἐπ'... ἴδντες, almost on the point of rushing on one another. εἰμι, in the indic. and particip., often fut. — Ἄρης... ὑπέρ, Ares reached beyond, etc. ἵππων, of the horses (of Diomed). Ares was on foot, having lent his horses to Aphrodite. Cf. v. 363. — τόγε, this, i. e. the spear (ἔγχος) of Ares. — ᾤσεν... διόφροια, thrust (it) away under the seat of the chariot. — ἐτώσιον αἰχθῆναι, infin. denoting result, to be sped in vain. — ἐπέρισε (ἐπερίδω), sc. ἔγχος. — ζωννύσκετο (ζώννυμι, w. iterative ending) μίτρη: lit. where it was girt in respect to the belt, i. e. where the belt was girt. — τῇ, adv. there. — διὰ... ἔθαψεν, Lex. διαδάπτω. — ἐκ... σπάρσεν, has the same subj. as οὐτα, sc. Διομήδης. — ὅσσον, as loud as. ἐπίαχον, gnomic aor.

862-876. τοὺς δὲ... Ἀχαιοὺς κτέ., these, the Achaeans, etc. Cf. ἡ δὲ... γυνή, 1, 348. — ὅπως, cf. 3, 34. — ὅσσον, correlat. w. ὅσσον, v. 860, so loudly did Ares, etc. — ὅλη... ἄηρ, as the air appears black with clouds. — καύματος ἔξ (notice the form of the prep. after its noun); as a result of the heat, or more freely, after a burning heat: ἀνέμοιο κτέ., gen.

abs. *when*, etc. — καρτερὰ ἔργα : cf. v. 757. — τετληότες εἰμέν, a cii cumlocation for the pres. indic. which is not in use. Lex. ΤΛΑΩ : *we gods endure the most fearful things*, etc. — δέ, v. 874, connects the two clauses of the verse : *by one another's will, and in bearing a favor*, etc. — σοὶ . . . μαχόμεσθα, *with thee do we al' wrangle, or thee do we all blame*. ἦτε relates to κούρην (meaning Athena).

878–887. ἐπικείδονται, δεδμημέσθα : notice the change of person. — ἕκαστος, in appos. w. the subj. of δεδ- (fr. δαμάω), *and we, each one, are subject to thee*. — ταύτην . . . προτιβάλλεαι (προσβάλλω, in the mid. *to cast one's self against*, hence, *to oppose*), *this (goddess), thou dost not oppose either*, etc. ἀνείς, Lex. ἀνίημι, III. 2. — ἐπεὶ . . . ἐγέλναιο, *since you yourself begat*, etc. Homer seems to know nothing of the myth, that Athena sprang from the head of Zeus. — Vv. 883, 884 : cf. vv. 458, 459. — ὑπήνεικαν (ὕποφέρω) . . . πόδες : an acknowledgment not very creditable to the god of war. — κί, join w. ἐπασχον. The protasis is readily supplied by the mind : (had it not been so, i. e. had not my swift feet borne me away), *surely, I should long suffer woes there* (αὐτοῦ, i. e. on the battle-field) *among*, etc. ἥ κε . . . ἕα (= ἦν Att.), *or, though alive, should be*, etc.

889–898. ἀλλοπρόσαλλε : cf. v. 831, *thou wavering turncoat* (D.). — Vv. 890, 891 ; cf. 1, 176, 177. — ἀάσχετον = ἄσχετον. H. 370 D ; K. § 222, 1, (3), *intolerable*. — τῷ, illative. — κείνης limits ἐννεσίησιν (Lex. ἐνεσία). — V. 895. The sudden change in the tone of Zeus is occasioned by the recollection, that Ares is his son. ἔχοντα, supplementary particip., *I will not endure that you much longer have*, etc. H. 800 ; K. § 310, 4, (e). — ἐμοὶ . . . μήτηρ, *and your mother bore you to me*. — τεῦ (enclit.) = τινός : γένευ = ἐγένου, *but if you had been born from any other of the gods*, etc. — ἐνέρετος Οὐραν-, *lower than the gods* (i. e. in the under-world). Such is the usu. meaning of Οὐρανίωτες in Hom. It afterwards meant *sons of Uranus* ; and some understand it so here : *lower than the sons of Uranus*, i. e. the Titans, who were chained in Tartarus.

899–905. ἀνώγειν : plupf., 3d pers. w. movable ν : cf. βεβλήκειν, v. 661 ; K. § 220, R. 1 : impf. in meaning. — Vv. 900, 901 ; cf. vv. 401, 402. — ἐπεργόμενος συνέπηξεν, lit. *hastening curdles*, i. e. *quickly curdles*. — περιστρέφεται, sc. γάλα : κυκλώντι (κυκλώ), dat. of agent : *and it is stirred very rap'dly by the one mixing (it)*. — ἔσσεν, ἐννυμι.

BOOK SIXTH.

1-11. οἶδάη, *was left alone*, i. e. *was abandoned by the gods*. Cf. v. 907 ff. — πολλὰ, *adv. much, furiously*. — ἐνθα καὶ ἐνθα . . . πεδίοιο *here and there in the plain*. H. 589; K. § 273, Rem. 4, (c). — ἀλλήλων depends on ἰδυνομένων, *while they aimed at one another*, etc. H. 574, c; K. § 273, (b), (δ). — πρῶτος, *first (of all)*, i. e. *after the withdrawal of the gods*. — φῶς (φῶς, φάος) . . . ἔθηκεν, *brought (lit. placed) light*, etc., a metaphor, which is as readily understood in Eng. as in Greek. — τέτυκτο (τεύχω), *had been made*; or simply, *was*. — Vv. 9-11; cf. 4, 459-461.

14-19. ἀφνειὸς βιότῳ: cf. 5, 544, N. — φιλέσκειν (φιλέω, *iterat. ending*), *he used to treat all in a friendly way*, i. e. *he used to entertain all*. — ὀδῶ̃ ἐπι: *anastrophe*. — οἰκία (ᾱ: οἰκία of declens. 1st has ᾱ), *obj. of ναίων*. — οἱ, *dat. of interest w. ἤρκεσε, averted from him (lit. for him)*. — ἄμφω . . . ἀπηύρα (two accs. w. one vb.), *he (i. e. Diomed) look away from both* etc. αὐτὸν . . . Καλ., *appos. w. ἄμφω, from him*, etc. — γαῖαν ἐδύτην, *entered the earth*: cf. δύναι δόμον Ἄϊδος εἶσω, 3, 822.

20-28. Εὐρύαλος: Euryalus, a companion of Diomed. — βῆ (= ἔβη) μετὰ, *he went in pursuit of*. — νύμφη νηῖς, *a naiad nymph*, i. e. *a nymph dwelling in fountains*. — τέκ' (= ἔτεκε) . . . Βουκόλ-, *bore to*, etc. — ποιμαίνων . . . μίγη (= ἐμίγη, fr. μίγνυμι), *sc. Βουκόλων: μίγη κτέ., had intercourse (with the νημηρὴ) in love*, etc. Cf. 3, 445. — Μηκιστηϊάδης *the son of Mecisteus*, i. e. Euryalus.

32-50. ἐνῆρατο, ἐναίρω. — ναίε, *sc. ἔλατος*. — ἐθρεΐταο, ἐθρεΐτης = εὐρεΐτης = εὐρεΐς. — ἔλε = εἶλε, αἰρέω. — πεδίοιο, *gen. of place*. — ἄξαντε, ἄγνυμι: — ἐν πρώτῳ θυμῷ, *in the first (part of)*, i. e. *in the fore part of the pole*. — αὐτὰ μὲν, *in contrast w. αὐτὸς δέ; went themselves, went alone; but he himself*, i. e. Adrastus. — ἐξεκυλίσθη, ἐκκυλίω. — λαβὼν . . . γούνων: cf. 1, 407, N. — Ζώγρει (ζωγρέω), *imperat., sc. ἐμέ.* — ἐν . . . πατρός, *sc. δόμοι, in the house of*, etc.; a common ellipsis. — χαλκὸς κτέ., *appos. w. κειμήλια*. — τῶν, *relat., limits ἄποινα: εἰ καὶ πεπύθοιτο (πυνθάνομαι), of which my father would give thee . . ., if he should learn that I (was) alive*, etc.

51-60. Cf. 2, 142; 3, 395. — μιν, *obj. of δώσειν, was about to give*

him, etc. — ἐπὶ νῆας ... καταξέμεν (fut. infin. H. 359 D; K. § 220, 18) infin. denoting purpose, *to conduct (him) to the ships*, etc. — δέων: δέω. Not to be confounded w. δαῶν, gen. pl. of δαός. — ὦ πέπον: not, I think, in a good sense here. Cf. 2, 235. "*Soft-hearted Menelaus*" (D.). — ἡ σοι (dat. of interest) κτέ., *surely, the best things have been done to thee in thy house by*, etc. Bitterly ironical. — ὑπεκφύγοι, optat. of wishing, without ἄν: *may no one of these*, etc. — μηδ' (v. 58), repeated and strengthened in v. 59: κοῦρον ἴοντα, agrees with θντινα, and is thrown in to show more emphatically the sex of the unborn infant: δς is here demonstr. (H. 243 D; K. § 331, R. 1): *and may not he, whom the mother bears in her womb, being a male child, may not even he escape; but may*, etc.

62-71. αἶσιμα παρεπών, *advising what was fitting*. So Cr. I am, however, inclined to take αἶσιμα here in the sense, *fatal, deadly*. So D.: "his counsel, fraught with death, his brother's purpose changed;" *advising fatal (measures)*. — ὁ δέ, i. e. Menelaus. χειρί, dat. of inst., *with his hand*. — οὔτα (οὐτάω) is aor. The imperf. is οὔτα. Why? — ὁ δέ (v. 64), Adrastus: ἀνετράπετο, *fell backward*. — ἐνάρων ἐπιβαλλόμενος, lit. *casting himself upon*, etc.; i. e. *aiming at spoils*. — ὥς, final conj., *so that, in order that*: πλεῖστα, sc. ἔναρα. — τὰ (sc. ἔναρα) ... νεκροὺς ... συλήσετε: two accs. w. one verb. H. 553; K. § 280, 3, (d): *you will, undisturbed, strip these from the slain*.

73-85. αὐτε, *on the other hand*. — κὲν ... εἰσανέβησαν, εἰ μὴ ... εἶπε: suppos. contrary to reality: *would have gone up into Ilium (driven) by*, etc., *had not Helenus*, etc. — πόνος, *labor, toil* (of war). — μάχεσθαι, φρονεῖν, depend on ἄριστοι, *best for every purpose, both to fight*, etc. — στήτ' αὐτοῦ, *stand here*. — πάντα ἐποχόμενοι, *going against* (them, i. e. the people), *resisting* (them) *at every point*. — πρὶν ... πεσέειν, *before they, fleeing, fall*, etc. πρὶν w. infin. H. 769; K. § 337, 9; G. § 106: αὐτε, cf. v. 73; γενέσθαι, same const. w. πεσέειν, *and become a rejoicing*, etc. — ἐποτρύνητον, 2d pers. dual, subjunc. — ἡμεῖς, *we*, i. e. all the Trojans except Hector, who is directly addressed, v. 86. — τειρόμενοι, agrees w. ἡμεῖς, is concessive: *μάλα* and *τέρ* strengthen the assertion; *though very greatly oppressed*.

86-96. Ἔκτορ: notice the prominence given to this word: ἀτὰρ σὺ, antithetical to ἡμεῖς μὲν. — ἡ δέ, subj. of δεῖναι (imperat. 3d pers.) *let her, assembling*, etc. . . . *place*, etc.: νηδόν, acc. as obj. of motion. In prose εἰς would regularly be expressed: ἐν ... ἄκρῃ, *in the highest part of the city*, i. e. *in the acropolis*: πέπλον, obj. of δεῖναι: δ = δς, as often in Hm., *which seems to her to be*, etc. οἶ. . . αὐτῇ, *to her herself*: ἐπὶ γούνασιν is best rendered directly after δεῖναι, *let her . . . place on the knees of*, etc. the

robe, etc. — καὶ οἱ ὑποσχέσθαι, also imperat., and let her promise to sacrifice to her (to the goddess): *ἦνις*, acc. plur., agrees w. βούς (*heifers*) — αἶ κ' ἐλεήσει, if peradventure she will pity, etc. — ἀπόσχω, ἀπέχω, if she will avert from, etc., the son of, etc.

99-115. εἰδιδίμεν: plupf. as impf. See Gram. δέδοικα or δέδια: *now did we ever so fear*, etc. — θεῶς ἐξ: the proclit. ἐξ, after its case, accented. — ὅδε, *this one*, i. e. Diomed. — τις, the indef. pron. followed by οἱ, enclit.: hence, written together, *τίς οἱ: μένος*, acc. of specif. — Vv. 108-106: cf. 5, 494-497. — φάν (= ἐφασαν) . . . κατελδέμεν, and they affirmed that some one of the immortal (gods) had come down, etc.: ἐλέλιχθεν = ἐλελίχθησαν (fr. ἐλελίξω). — βείω (= βῶ), βαίνω, that I may go, etc. — γέρονσιν . . . βουλευτήσι, attributive appos.: lit., to the aged men counsellors; i. e. to the aged counsellors: or, if the first word is understood, not of age, but of rank, to the venerable counsellors. — ἀρήσασθαι, ὑποσχέσθαι depend on εἶπω, to pray to the gods, etc.

117-127. ἀμφί, adv.: μιν, obj. and δέρμα, subj. of τύπτε: σφυρά, αὐχένα, partit. appos. w. μιν: and at both extremities, the black shield (lit. hide) smote him on, etc. ἀντυξί, appos. w. δέρμα, the rim, which ran (around the) extreme (part of), etc. — ἐς μέσον ἀμφοτ., cf. 8, 77: συνίτην, σύν, εἰμι. — δῶπα, sc. σέ. — δῖ' = δτι, cf. 1, 241. Cr. takes δῖ' for δτε, in both passages: ἐμεινας (μένω), trans., thou hast awaited, etc. — δυστήνων κτε., children of unfortunate (parents) meet, etc.: "unfortunate" because they must soon mourn the death of their children: μένει, dat. fr. μένος: ἀντιώσιν, ἀντιῶ. —

128-140. τις, appos. w. the subj. of ἐλήλουδας, sc. σύ. Notice the mixed const. H. 750; K. § 339, 3; G. § 54. 1, (a). — οὐδὲ γὰρ οὐδέ: cf. 5, 22, note. — σεῦε . . . Νυσήϊον, sc. ὕρος, routed . . . on the sacred Nyseian mount. — δύσεθ' (= ἰδύσετο = ἰδύσατο) . . . κατὰ, sunk beneath, etc. — δειδίστα, sc. αὐτόν or μιν, obj. of ὑποδέξασθαι, received (him), etc. — τῷ . . . ὀδύσαντο (ὀδύσσομαι), were angry at him (Lycurgus). — ἐπεὶ . . . ἀπήχθετο, after he became odious to, etc.

141-149. οὐδ' ἂν κτε., but I would not, etc. — οἱ . . . ἔδουσιν, who eat the fruit of the earth; — a standing description of men, in distinction from the gods. — ἄσσον ἴδ' (= ἴτε), ὥς κτε., approach nearer, that, etc. — ὀλέθρου πείρατα, the limits of destruction: cf. τέλος θανάτοιο, 8, 309. — οἷη . . . ἀνδρῶν, as is the generation of leaves, such is that of men also. Notice the use of δέ here, connecting a demonstr. to a relat. clause; a rare usage; not easily translated. — τὰ μὲν τε . . . ἄλλα δέ τε: partitive appos. w. φύλλα: (of) leaves, the wind scatters (lit. pours) one generation

(τὰ μὲν τε) on the ground, but the forest, blooming, puts forth others. — ἴσως limits ἔρη. — φέει (v. 149), intrans., very unusual in the pres.; but the comm. meaning in the 2d aor., and in the pf. system.

150–159. εἰ . . . δαήμεναι: conclusion omitted, but readily supplied by the mind: *but if you wish*, etc., (*I will rehearse to you the story*), in order that, etc. — πολλοὶ . . . ἴσασιν, and many men do know it; parenthetical. — ἔστι: notice the asyndeton: *there is*, etc. Ἐφύρη, the ancient name of Corinth. — μυχῇ Ἄργεος, in the interior of Argos (meaning here the whole of Peloponnesus; or possibly, the whole of Greece). — ἄ, relat. pron., masc. = ὅς. — Σίσυφος, repeated, as often in poetic style. Follow, in translating, the order of the Greek clauses. Sisyphus is represented in Odyss. XI. 593 ff. as rolling an immense stone up a high hill in Hades. The line of Pope is celebrated for the adaptation of sound to sense,

“Up the high hill he heaves the huge round stone”:

and that of Hom. describing the descent of the stone is equally good:

... τότε ἔποστρέψασκε κραταίῃς
αὐτῇ· ἔπειτα πᾶνονδε κυλίνδετο λάας ἀναΐδης.

Read the last line metrically. — οἱ, v. 157, against him. — Προῖτος, king of Tiryns, whither Bellerophon had fled for refuge: μήσατο, μήδομαι. — ὅς, in that he. H. 882; K. § 834, 3: ἔλασεν, sc. μὲν, drove (him, i. e. Bellerophon). — φέρτερος ἦεν, sc. Προῖτος. — Ἄργείων limits and explains δῆμον. — ἐδάμασσαν, sc. αὐτούς, them, i. e. the Argives.

160–170. τῷ, Bellerophon. — ἐπεμήνατο, ἐπιμαίνομαι. — κρυπ. φιλ. μιγήμεναι (μίγνυμι), to enjoy his love secretly. — φρονέοντα agrees w. τόν, she did not persuade him, purposing, etc. — Βελλεροφόντην, defin. appos. w. τόν. — τεθναίης, optat. of wishing, may you die. — ἡ κἀκτανε = κατᾶκτανε (κατακτείνω), or do thou slay. — ἐδελοῦσθ agrees w. μ' = μοι: an instance of the elision of οἱ. Cf. 1, 170, σ' for σοι. — ὅσον ἔκουσεν, at what he heard, or in that he heard such a thing. Cf. ὅς, v. 158, note. — κτείνειν, sc. Βελλεροφόντην. — σήματα λυγρὰ, baneful signs: not usu. thought to be alphabetic writing, but some kind of hieroglyphic. — γράψας, having engraved. Cf. 4, 139, ἐπέγραψε: ἐν πίνακι πτυκτῷ, in a folded tablet. Cf. Dic. Antiqq. art. Tabulae. — θυμοφ. πολλά, sc. σήματα. — ἠνώγειν, 3d pers. sing. plupf. w. movable ν. H. 409 D, 11. Cf. 5, 899, N.

176–189. καὶ τότε κτέ., then he both questioned him and demanded, etc. — ὅττι = ὅ τι, indef. relat., which (whatever it might be) he brought etc. — Χίμαιραν, proper name, Chimaera: in v. 181, as comm. noun. —

ἐκέλευσεν, sc. μίν, *commanded (him, i. e. Bellerophon)*. — γένος, pred. w. ἔην, abstract for concrete; *a descendant of gods and not of, etc.* Δεῖον adj. qualifying γένος. — ἀποπνέουσα (ἀποπνέω) agrees w. ἡ δέ: *breathing out terribly the force of, etc.* — τὴν μίν, i. e. Χίμαιραν. — Σολύμοισι, *the Solymi, a warlike people in Lycia*. — V. 185. lit., *he affirmed that he entered this, the fiercest battle of men: or more freely, he said this was the fiercest . . . which he had entered*. Cf. 8, 153, note. — τῷ, sc. Βελλεροφόντῃ: ὅφαιεν; subj. ? ἄναξ Λυκίης, *for him in returning, the king contrived, etc.* — κρίνας, *having selected*. — λόχον, *an ambuscade*; cf. 1, 227.

191-205. ἰόντα, supplement. particip. : sc. αὐτόν, *that he (Bellerophon) was the brave descendant, etc.* — αὐτοῦ, adv. — ἦν, possess. pron. — καὶ μὲν οἱ (dat., as appears from the accent of μὲν), *and for him, etc.* — τέμενος . . . ἔσυχον ἄλλων, *a piece of land excelling others*; καλόν, sc. τέμενος, *a beautiful (field) of planted and of arable land*; φυταλή, *a piece of land planted either with vines or with fruit-trees*. — ἡ δ' ἔτεκε, v. 196, *and she (the daughter of the king, v. 192) bore, etc.* — καὶ κείνος, *he also, i. e. Bellerophon as well as others, especially Lycurgus*; v. 140. — ὃν θυμὸν κατέδων: Cic. Tusc. Quaes. 3, 26, renders this, *ipse suum cor edens, eating his own heart*. Derby renders it, *wearing away, etc.*, not a very apt expression. — τὴν δέ, sc. Λαοδόμειαν.

208-221. ὑπείροχον agrees with the subj. of ἔμμεναι, sc. ἐμέ: *always to be brave and to be eminent above others*. — ἔγχοι μὲν κτέ. Notice the asyndeton, rendering the narrative more lively: *he planted his spear, etc.*; thus indicating that he would not fight. — αἰτὰρ δ, *moreover he (Diomed)*. — μελιχίοισι, sc. ἔπεσι: cf. 4, 256. — ξείνος . . . παλαιός, *an ancient paternal guest*: because his grandfather was the guest of Diomed's grandfather. Perhaps no more striking instance can be found of the strength of the ties of hospitality. — ξεινήϊα, *gifts of friendship*. — ἀμφικύπελλον: cf. 1, 584. — καὶ μιν, i. e. δέπας. — ἰών, fut., *when I was about to set out, i. e. for the Trojan war*. — ἐν δώμῃ; join w. κατέλειπον.

222-236. Τυδεία, *Tydeus, father of Diomed*. Notice here the acc. w. μέμνημαι: κάλλιπ' = κατέλιπε. — ὅτ' ἐν κτέ., an allusion to the war of the seven Argive princes against Thebes. — τῷ, illat., *therefore*. — σὸ δέ, sc. μοί ἐσσι ξείνος, *and you (to me) in, etc.* — τῶν, i. e. Λυκίων, *limits ὅμιον*. — καὶ δι' ὁμίλου, *through the crowd also, as well as in single combat*. — πολλοί . . . Τρῶες, sc. εἰσίν, *κτείνειν, there are many . . . for me to slay, etc.* In some edit. a comma is placed after κτείνειν and that after ἐπικούροι is omitted. — ὃν, obj. of κτείνω, as well as of πόρρ. — ὃν ἂν δύναι, *whosoever you may be ab'e (to slay)*. — ἐπαμείβοιεν, sub-

junc., *let us*, etc. — καὶ αὖτε, *these also*, i. e. the Greeks and Trojans — Γλαύκῃ . . . ἐξέλετο, *took away from Glaucus*, etc. ὅς, *in that he*, etc. — χαλκείων, ἐννεαβόλων, gen. of value: *golden for brazen (armor), then worth a hundred oxen for that worth nine*. Observe that value is here denoted by a certain number of oxen. Coined money is not mentioned in Hom. Cf. 2, 449.

237-253. The narrative is here resumed which was broken off at v. 118. — φηγόν: *the oak tree* was without the Scaean gate; but not far away; and hence, the two are mentioned together, the more important first in order. — ἀμφ' . . . Δέον (notice the accent, distinguishing it fr. Δέον, acc., *a god*), *around him ran*, etc., *inquiring about*, etc. — ἐφῆπτο, ἐφάπτο. — Ἰκανεν, sc. Ἐκτωρ. — ξεστῆς . . . τετυγμένον (τεύχω), *made with polished porticoes*. — αὐτῷ, sc. δόμῳ: ἔνεσαν, ἐν, εἰμ. — κουράων ἑλμυς δάλαμοι, *twelve roofed chambers of polished stone belonging to his daughters*. — ἐτέρωθεν . . . αὐλῆς, *on the other side, opposite* (the chambers of the sons), *within the court-yard*. — ἔνθα, *there*, i. e. when he had reached Priam's beautiful house, v. 242. — of depends on ἐναντίῃ, *his fond mother met him* (lit. *came opposite to him*). — Λαοδίκην ἐσάγουσα. Critics are about equally divided in their interpretation of this phrase; some taking the particip. as intrans., *going to Laodice*, i. e. *to the house of*, etc.; others render, *leading* (into the house of Priam) *Laodice*. The reading of Düntz., Λαοδίκην ἐτ' ἔγουσα does not seem to me probable. I prefer the rendering *leading*, etc. — ἐν . . . φῷ, ἐμφύω. In what tenses intrans.? χεῖρ, partit. appos. w. αἶ, *clung to him, to his hand*; or more freely, *clung to his hand*. — ἔπος κτέ.: cf. 1, 361.

255-262. τείρουσι, sc. Τρῶας. — ἐνθάδε, join w. ἐλδόντα: ἀνασχεῖν (ἀνέχω) depends on ἀνήκεν (ἀνίημι), *has prompted you, having come hither, to raise . . . from the highest part of*, etc. — ὅρα κέ . . . ἐνείκω (φέρω), *till I bring*, etc. ὥς σπείσῃς (σπένδω), *that, in order that*, etc. — κέ (v. 260) w. fut. Cf. 1, 139, note: *and then you yourself will receive benefit*. Cr. makes the clause depend on ὥς, and takes ὀνήσῃαι as subjunc. Faesi writes καὶρός, *you yourself also*. I prefer the first construction: πῆσθα, πίνω. — αἰεῖ, pres. μέγα, adv., *increases strength greatly for*, etc. — ὥς, relat., *as thou hast become weary in defending*, etc.

264-285. μὴ . . . δεῖπαι: something deprecated, *do not*, etc. — μὴ . . . λάθωμαι, *lest*, etc., or *for fear that you . . . and that I forget*, etc. — πεπαλαγμένον (παλάσσω), agrees w. the subj. of εὐχετάσθαι, *that one smeared with . . . pray*, etc., *is not permitted*. — Vv. 271-278: cf. vv. 90-97. — εἰπόντος, sc. ἐμοῦ, *to listen to me*, etc. — ὅς κέ . . . χάνοι (χαίνω). Is this a wish, expressed by the optat. w. κε (= ἔν)? I find no authority

for viewing it thus, in H., K., or G. Yet the best commentators of Hom. take it as a wish; *κέ* denoting here, as usual, a condition, *O that the earth would yawn for him on the spot* (sc. if that were possible). I cannot adopt K.'s interpretation, § 260, R. 9. — *μέγα*: join w. *πῆμα*. — *τοῖδ τε παῖσιν* (blunderers have often confounded this w. *πᾶσιν*), *and to his sons*. *φρένα* is sometimes taken as subj. of *ἐκλελαδέσθαι* (aor. w. reduplicat. fr. *λανθάνω*), *that my heart had forgotten*, etc. Düntz., Faesi, and some others take it as acc. of specif., *that I had forgotten in heart*, etc.

286–296. *ἡ δέ*, but she, the mother of Hector. — *ποτὶ μέγαρον* (plur. because it contained many apartments), *to her palace*, i. e. to that part of the house of Priam, which belonged especially to herself. She had before been standing perhaps at the entrance, or in the court. Cf. vv. 242, 251. — *ταί* refers to *ἀμφιπόλοισιν* (masc. or fem.). — *ἐς δάλαμον*, into her chamber: probably in a retired part of her palace: *κηῶντα* (*κηῶεις*), join w. *δάλαμον*. — *ἐνδ' ἔσαν οἱ* (dat. of possession), *where there were to her, where she had*. — *τὴν ὁδὸν ἣν*: acc. of extent: *on that voyage, on which*, etc. — *τῶν ἑνα*, one of these (robes). — *δώρον*, appos. w. the obj. of *φέρει*, bore (*it*) as a gift. — *ὅς*, (that one) which: *ποικίλμασιν*, in its decorations; denoting, it is thought, both the embroidery and the variety of colors. — *ὡς* = *ὥς*, as, like: placed after the word, to which it belongs; hence, accented. *ἀπέλαμπεν*, *ἔκειτο*; subj. ? *πέπλος*, the robe, which she had selected. — *νεῖατος ἄλλων*, lit. *the lowest of others*,—a comm. form of solecism. We avoid the solecism by saying, *the lowest of all*. — *μετεσσεύοντο*, μετασεύω.

298–317. *τῇσι . . . ὤϊξε* (*σῖγνυμι*), *opened for them*, etc. — *ἡ δὲ . . . Θεανώ*: cf. 1, 348, N. — *ἄξον*, *break*: notice that the 1st aor. of *ἔγνυμι* is used: but the 2d aor. of *ἄγω*. — *καὶ αὐτόν*, *that even he himself*, subj. of *πεσέειν*. — *ὄφρα τοι . . . ἱερεύσομεν* (subjunc.), *that we may*, etc. — *ἀνένευε*, *ἀνανεύω*. — *αἱ μὲν*, they, the Trojan matrons. — *πρὸς δώματα . . . καλὰ, τὰ β' αὐτός κτέ.* is best rendered by following nearly the Greek order: *to the house of Alexander, the beautiful house, which he himself*, etc. Paris appears to have been in every respect the most stylish gentle man of the age. — *οἱ οἱ*: (notice the difference in form. How does the former word show that the latter is enclitic, and hence the dat.?) *who has made for him*, etc. — *δάλαμον . . . αὐλήν*, a chamber, hall, and court. (D.)

318–331. *ἐνθα*, there (v. 313). — *ἔχ' = εἶχε*, held: *ἐνδεκάπηχυν*, an enormous length, suited only to an Epic hero (Düntz.). — *πάρῳδε . . . δινούς*, in front of the shaft: *χρύσεος*, two syllables, by synizesis. — *τοῖ δ' εἶδ'*, and he (Hector) found him (Paris): *ἀφώντα*, *ἄφάω*. —

αἰσχροῖς, reproachful. — *Δαμόνιε*: perh. the simple address, *Sir* I would suit this and many other connections, as well as any word we have in Eng. Cf. N. 1, 561. — *καλῶ*, adv.: *χόλον*, obj. of *ἐνδεο* (= *ἐνέδου*, fr. *ἐν-τῖσημι*). Hector attributes the withdrawal of Paris from the army to ill-humor at the Trojans, occasioned, perhaps, by their undisguised dislike of him. — *οὐ δ' . . . καὶ ἄλλω*, and *τοῦ* (not less than I) *would contend with another man also*: *μεδιέντα . . . πολέμοιο*, *withdrawing from, avoiding*, etc. *μή*, for fear that, lest: *πυρὸς θετοῦ δέρηται*, *burn with hostile fire*: Cr. says, gen. of material. Is it not rather, gen. of source or of cause?

333-348. Cf. 3, 59; 1, 76. — *οὗτοι . . . νεμέσσι*, *not so much from anger and indignation at*, etc. — *αὐτῷ*, join w. *μοί*, *to me myself also*. *ὦδε . . . ἔσσεσθαι*, *that it will be better thus*. — *ἐπαμείβεται*, lit. *changes itself towards*, i. e. *fluctuates among men*. — *ἐπιμένον*, *ἐπιμένω*: *δύω*, *apoc. subjunc.*, *let me put on*, or *I will put on*, etc. — *μέτειμι* (*μετά εἰμι*), fut. Lex. II. — *σέ*, obj. of *κίχῃσεσθαι*. — *τὸν δέ* (v. 342), Paris: *τὸν δέ* (v. 343), Hector. — V. 344: notice here again the reproaches which Helen casts on herself. Cf. 3, 180. Observe also here *ἐμεῖο*, while in 3, 180, the adj. pron. is used. — *μέ*, obj. of *προφέρουσα*: *ὑφέλε* *hns* for subj. *θύελλα*, and with *ὥς* denotes, as often in Hom., a wish which cannot be realized. Cf. H. 721, b; K. § 259, R. 6; G. § 88, N. 2, *O that on that day when*, etc., *an evil blast of wind had borne me swiftly away* (lit. *had gone bearing me away*), etc.: *πρῶτον*, *at first, at the dawn of life*. — *ἀπέερσε*, see Lex.: notice the omission of *ἀν*. H. 746, b; K. § 260, R. 3; G. § 49, 2, N. 2, *where a wave had washed me away before*, etc.

350-368. *ἀνδρός* limits *ἄκοιτις*: *ἐπειτα*, *thereupon*, or *therefore would that*, etc. — *ὅς ἤδη* (fr. *οἶδα*), *who knew*, i. e. *who felt*, etc. — *φρένας ἔμπεδοι*, sc. *εἰσίν*. — *τῷ*, illative: *μῖν*, subj. of *ἐπαυρήσεσθαι*. — *φρένας*: partitive appos. w. *σέ*, *has encompassed you especially, in mind*, i. e. *has encompassed especially YOUR mind*. — *ἐνεκ' ἄτης*, *on account of the mischief* (i. e. *the mischievous conduct*) of, etc. — *μέ*, obj. of *κάδιζε* (causative). — *ἐπέσσυται*, *ἐπισεύω*. — *οἱ μέγ'* (adv.) *κτέ.*, lit. *who have greatly a longing*, etc., i. e. *who have a great longing for me*, etc. — *τοῦτον*, Paris. — *ἤ . . . ἥ*, *whether . . . or*.

371-379. *εὖρ'* = *εὖρε*, *εὐρίσκω*. — *ἦγε* (notice the accent and breathing, distinguishing it fr. *ἦγε*), *she*, fr. *ἔγε*. — *πύργῳ ἔφεσθήκει*, *stood upon*, etc.; cf. 3, 149, N. on *ἐπὶ πύργῳ*. — *ἐπ' οὐδόν*, join w. *ἰών* (fut.), not w. *ἔστη* (which would take *ἐπὶ* w. the dat.: cf. *πύργῳ ἔφ-* v. 273), *he stood, about to go towards*, etc. — *εἰ δ' ἄγε κτέ.*, *but if (you will), come! speak to me*, etc.: *ἄγε*, interjec. Cf. 1, 302. — *πῇ*, interrog. Lex. II. 2: *πῇ* (enclit.) indef., *whither went*, etc.; *has she gone at all*, etc.:

is w. gen. always elliptical. Cf. *ἐν* w. gen. v. 47, N. — γαλῶν, *sisters-in-law* : *εἰνατέρων*, *sisters-in-law of a husband*.

382-398. μάλα by its position naturally goes w. *ἐνωχας*, since you earnestly exhort (me), etc. Supply after this clause the thought, *ἐρῶ, I will speak*. For a similar ellipsis, cf. v. 150. — Τρῶας, subj. of *τεῖρεσθαι*. — *H: cf. l. 528. — ὁδόν, acc. of extent, *by the same way*, etc., along (κατά), etc. — τῇ, adv. *here*, or *by this*. διεξιμέναι, *did, ἐξ, ἰέναι*. — **Ἡερίων*, though an emphatic repetition of the preceding word, is yet made to agree in case with the following relat. *ὅς*. — Θήβῃ, dat. of place, poetic usage, for *ἐν* w. dat. — Notice the resumptive force of *δή* after *τοῦπερ*, *the daughter of this one, I say*. H. 851, a; K. § 315. — **Ἐκτορι* is usu. explained as dat. of agent, *was held (as wife) by*, etc.

399-408. *ἦ οἱ . . . ἦντησ'* (*ἀντῶ*), *she then met him*. — παῖδ' . . . ἀταλάφρονα, obj. of *ἔχουσα*, which agrees w. *ἀμφίπολος*. — *νήπιον αὐτῶς*, *so young*, calling marked attention to the youth of the child, who was borne in the arms of the nurse. — *οἶος* (notice the breathing) . . . **Ἐκτωρ*, for *Hector alone*, etc. The people called Hector's little son, *Ἀστύναξ* (*ἄστν, ἀναξ*), in compliment to the father, as the defender of Troy. *οἱ ἄγχι παρίστατο*: is not *οἱ* dependent on *παρ*? *ἄγχι* comm. takes the gen.: *stood close by his side*. — V. 406: cf. v. 253. — *Δαιμόνιε*: "is here," says Dr. Owen, "a term of endearment." Cr. and F. render it, *Böser Mann! base man!* It appears to me here, as usu. elsewhere, simply a courteous form of address. Cf. v. 326, N. — *ἦ*, subj. of *ἔσομαι*, relates to *ἐμέ*.

411-424. *ἀφαιαρτούσῃ* relates to *ἐμοί*, takes *σεῦ* as indirect obj., *being deprived of you*. — *ἐπεὶ . . . ἐπίσπης* (*ἐφέπω*, III), *after you* (emphatic) *shall have*, etc. — *ἔχε'* (*ἔχεα*, fr. *ἔχος*), sc. *ἔσται μοι*. — *ἐκ*, v. 415, join w. *πέρσεν* (*πέρδω*). — *ἐπὶ . . . ἔχεεν* (*ἐπιχέω*), sc. *αὐτῷ*, *heaped a mound over (him)*. — *περὶ*, sc. *αὐτόν*. — *οἱ δὲ . . . οἱ μὲν* (= *μήν*): same const. as 3, 132-134; see N.: lit. *those, who were to me in the palace seven brothers, all on one day*, etc. — **Αἶδος εἶσω*: cf. 3, 322 where *δόμον* is expressed. — *ἐπὶ* (v. 424) w. dat. denotes here situation, *near, by, or among*.

425-439. *μητέρα*: emphatic position; obj. of *ἀπέλυσε*: *but my mother, who*, etc., *after he brought her hither*, etc., *her he released*, etc.: *τήν* (v. 427) repeats for perspicuity the idea *μητέρα*. — *βάλλ'*, sc. *τήν*, *smote (her)*. — **Ἐκτορ, ἀτὰρ σύ κτέ*. Cf. v. 86. Notice the abruptness of the transition, imparting great liveliness to the narration. — *αὐτοῦ*, adv. — *ὀρφανικόν*, and *χήρην*, pred., *make not your child an orphan*, etc. — *ἀμβατός* (= *ἀναβατός*): Cr. and some others read *ἀμβατος*. —

ἐπλετο (πέλω), *was (and has continued to be)*; may be rendered as pres., i.e. — *τῇγε*, adv., *here, at this point*. — *ἢ ποὺ τίς . . . ἢ νῦν*, *either some one perhaps . . . or (if this was not so) then even their courage*, etc. *ἐνίστη* (H. 450 D, 8; K. § 230, *ἐνέπω*: augment omitted, as is shown by the accent on the prep. *ἐνίστω*); *told (it, the fact that the wall at this point was easily scaled) to them*.

441–449. *τάδε πάντα*, *all these things*, i. e. all that Andromache had said to him; especially v. 410 ff. and v. 432. — *γύναι*: often used, as here, in the most respectful address. — *ἀναγεν* (*ἀνωγα*), sc. *ἀλυσκάζει* — *ἀρνούμενος*: *ἀρнуμαι* means 1st *to win, acquire*, cf. l, 159; 2d *to defend* (what one has acquired), as here. — *ἐμόν*, sc. *κλέος*: *αὐτοῦ*, same const. as *κυνώπιος*, 3, 180, cf. note: *and my own* (glory). — Vv. 447–449: cf. 4, 163–165. Scipio is said to have repeated vv. 448, 449, among the ruins of Carthage, while standing at the side of his friend Polybius, and to have predicted in these words the fall of Rome. Appian, Lib. VIII. Cap. cxxxii.

450–465. *Τρώων*, obj. gen. w. *ἄλγος*, *but grief lies not so much on my heart for the Trojans in future, nor for*, etc. — *πολλές*: notice the accent; fr. *πολύς*. — *δσον σεῦ* (accented, emphat.), *as for you*. — *δακρύνεσσαν ἔγηται*, sc. *σέ*. — *ἐλευθερον ἡμαρ*, *day of freedom*: cf. *δούλιον ἡμαρ*, *day of servitude*, 463. — *πρὸς* (denoting the agent) *ἄλλης*, *at the command of another*. — *κὲν . . . ἱστὸν ὑφαίνοις*, *you would weave a web*; cf. 3, 125. — *Μεσσηϊδος*, *Ἱππερείης*. “If Hom. intends to mention fountains in Greece, he only selects names of frequent occurrence. Fountains of these names afterwards existed in Thessalian Pherae. A fountain Messēis is mentioned by Pausanias at Therapne in Laconia.” Düntz. — *ἐπικεῖσεται*, sc. *σοί*. — *τίς* (enclit.), *one and another, or many a one shall hereafter (ποτέ) say*, etc. *κατὰ . . . χέουσαν*, sc. *σέ*, obj. of *ἰδών*. — *ἦδε*, *that is, or yonder is*, etc. — *μέ*, obj. of *κατὰ . . . καλύπτει*: optat. without *ἔν*, a wish: *may a mound of earth cover me*, etc. — *πυθέσθαι* w. *πρὶν*: *before, added to all the rest (ἔτι)*, *I perceive your cry (for help) and learn of*, etc.

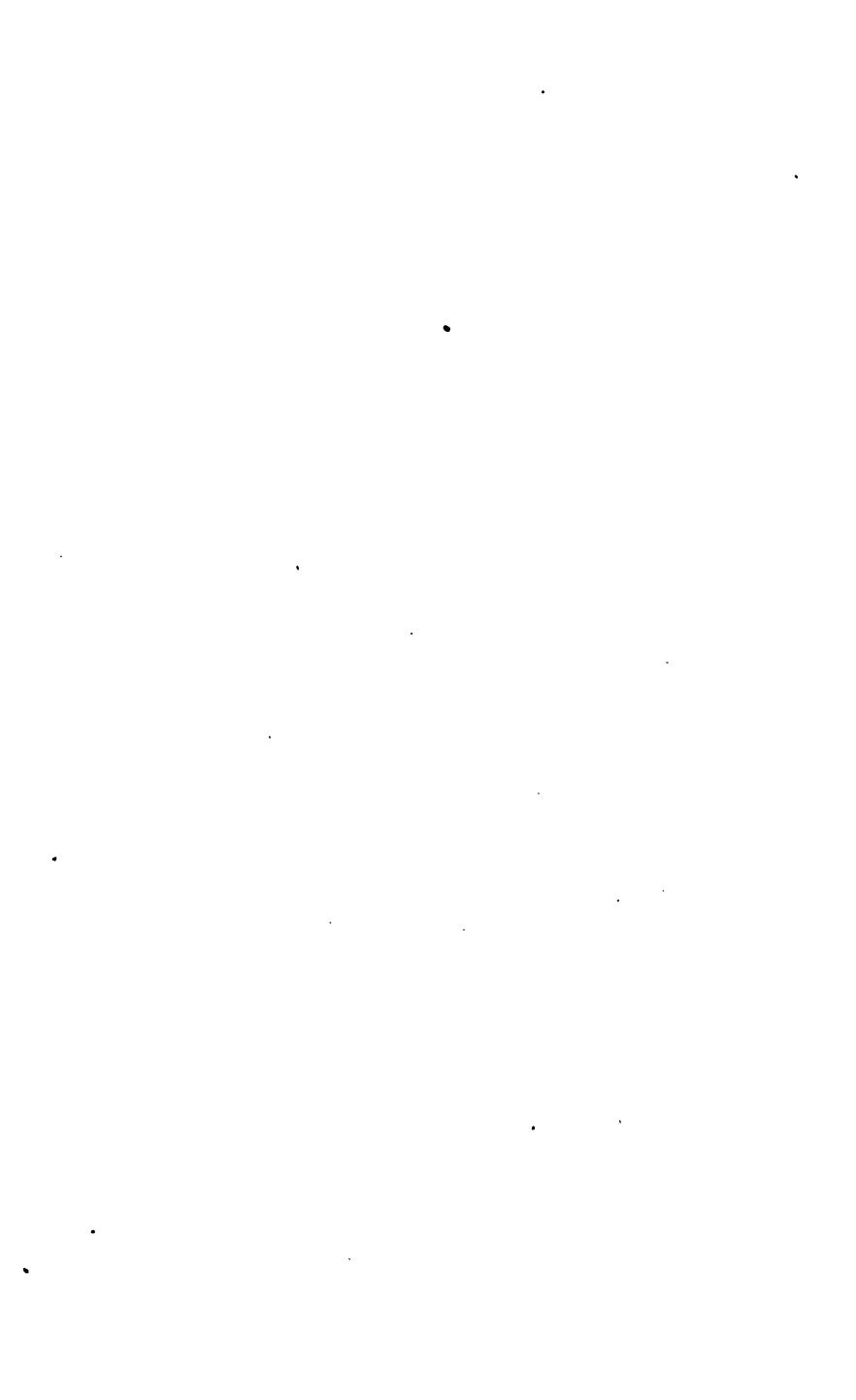
466–481. *οὗ παιδός*, gen. w. verb of aiming, *reached towards his boy*. — *ἀτυχδεῖς* (*ἀτύχομαι*), w. direct obj., *terried at*; gives the reason for *ἐκλινθὶν ἰάχων*. — *δεινόν*, adv. w. *νεύοντα* (sc. *λόφον*), *having perceived it nodding terrib'y*, etc. — *ἐκ δ' ἐγέλασσε, ἐκγελᾶς*. — *αὐτίκα*: notice the asyndeton, giving liveliness to the narration, *forthwith, from his heaa . . . took his helmet*. — *τήν*, i. e. *κόρυθα*. — *κύσε, κυνέω*: *πῆλε, πάλ्लω*: *after he had kissed*, etc. — *δοτε δὴ*: notice the force of *δὴ*, imparting emphasis to the prayer, *grant*, etc. The thought of the destruction of

Troy appears for the moment to have passed from Hector's mind. — *καὶ τόνδε . . . καὶ ἐγώ*. It is not convenient to translate *καὶ* in both clauses: *that this, my son also may become just as I* (also). — *τῖς*: cf. v. 459, N. — *ἀνιόντα*, sc. *αὐτόν* (indirect obj. of *εἰπεῖν*), and *hereafter many a one shall say of him, as he returns*, etc. Some edit. have *εἴποι*, instead of *εἰπεῖν*, denoting a wish: *φέρει, χαρείη*, optat. of wishing, *may he bring*, etc.

484–493. *δακρυόεν* (*δακρυόεις*), adv., *tearfully*, or *through tears*. — *κατέρεξεν, καταρρέζω*: *caressed her with his hand*, etc. — *Δαιμονίη*: Derby renders it here, *dearest*! — *μή μοι* (dat. of interest) *κτέ.*, *do not grieve for me*, etc. — *ὑπὲρ αἶσαν*, *beyond what is fated*, i. e. *contrary to fate*. Cf. v. 338, for a sense somewhat different. — *μοῖραν* obj. *οὐτίνα* subj. of *πεφυγμένον*: *οὐ . . . ἐσθλόν* emphasizes the foregoing; *not a coward, not even a brave man*, sc. *has escaped*, etc. — *ἐπὴν . . . γέννηται*, lit., *since the first (things) have come into being*, i. e. *since the world began*. — *τὰ σὰ* (= *σοῦ*) *αὐτῆς ἔργα*, *thine own affairs*. For the const. of *αὐτῆς*, cf. *κυνώπιδος*, 2, 180, N. — *ιστόν*, *ἥλακ*, appos. w. *ἔργα*. — *τοί*, relat.

494–516. *κόρυδ' εἴλετο*: he had just before placed it on the ground. Cf. v. 473. — *βεβήκει*: cf. 1, 221, N. — *γόνυ*, obj. of *ἐνῶρσεν* (*ἐνὶ ὀνυμῖ*). — *αἱ μὲν*, i. e. *ἀμφίπολοι*. *γόνυ* (v. 500) a verb: Lex. *γόνυ*. — *μῖν*, subj. of *ἵξεσθαι*: *ὑπὸ τροπον, προφυγόντα* agree w. *μῖν*. — *ἀπορρήξας, ἀπορρήγνυμι*: *δείν, δῖον*: *πεδίῳ*, cf. v. 38, *runs, stamping, over the plain*. — *ποταμοῖο*, gen. of place. — *κάρη*, obj. of *ἔχει*, subj., sc. *στατὸς ἵππος*. — *ἔ*, obj. of *φέρει*: *γούνα*, acc. of specif.; lit., *bears himself easily in respect to his knees*: *μετὰ w. acc.*, *into the midst of*, etc. — *ὥς* (accented), *thus*: a correlative of *ὥς*, *as*, v. 506. Few more spirited comparisons than the above can be found. — *κατὰ w. gen.*, *down from*, connect w. *ἐβεβήκει*. — *ἔστι*, relat. adv., *where*: *ῥ*. join w. *γυναικί*, *his wife*.

518–529. *Ἥδε*: Derby renders it, *good brother*. — *δαμόνιε*, a respectful address, and should not, I think, be rendered *strange one*! Derby says, *my gallant brother*! — *ἔργον . . . μάχης*, *would fail to honor your conduct in battle*. — *μεδίεις* (*μεδίημι*), 2d pers. sing. pres. indic.: Att. *μεδίης*: *you are voluntarily remiss, and are unwilling (to fight)*. — *πρός Τρώων*, cf. 1, 160. — *ἴμεν*, subjunc., *let us*, etc. — *κρητῆρα . . . ἐλευθερον*: a mixer (commemorative) of freedom. — *ἐλάσαντας* agrees w. the subj. of *στήσασθαι*: *shall grant that we set up . . . after having driven*, etc.



VALUABLE GREEK BOOKS

PUBLISHED BY

S. C. GRIGGS AND COMPANY,
CHICAGO.

"No better exercises can be found for classes in Greek Prose Composition, whether in College or the Preparatory School."—EDWARD NORTH, L. H. D., Professor of Greek, Hamilton College, N. Y.

JONES'S EXERCISES IN GREEK PROSE COMPOSITION.—With References to Hadley's, Goodwin's, and Taylor's-Kühner's Greek Grammar, and a full English-Greek Vocabulary. Part I. By ELISHA JONES, M. A., late Professor of Greek, University of Michigan, (now of Germany.) Price, \$1.00.

Extracts from the Preface: "These exercises in prose composition are designed for a *systematic drill* in the more important principles of Greek syntax. . . . They are also intended to accompany the reading of Xenophon's Anabasis, from which are taken all of the vocabularies and nearly all the examples. Wherever practicable the exercises themselves are so framed that, with the use of the Anabasis, Xenophon's style may be imitated in turning them into Greek. To aid in securing thoroughness, each exercise after the fourteenth not only comprises the principles referred to in its own lesson, but also reviews those in at least two of the preceding. The purpose of this repetition, necessary for the young student, is to make him so familiar with the principal peculiarities of Greek construction, that he may be able to appreciate somewhat the beauties of Xenophon, and also better prepared to enter upon a more advanced study of the language.

"It is believed that Part I. contains sufficient work in prose composition for admission to any American college."

SEQUEL TO THE ABOVE, or

Part II. EXERCISES IN GREEK SYNTAX. By JAMES R. BOISS, Ph. D., for the use of Freshman Classes. Price, \$1.50.

OPINIONS OF CLASSICAL SCHOLARS.

J. B. Sewall, Prof. of Ancient Lang., Bowdoin College, Me.: "Mr. Jones's Exercises I have been waiting for with impatience. . . . I shall have this required for admission here. I am grateful to you for giving students such beautiful pages to study from.

A. Huelster, Ph. D., Prof. of Greek, Northwestern College, Ill.: "The 'Exercises in Greek Prose Composition' by Prof. Jones, are superlatively excellent. They enable preparatory students to master Greek syntax with comparative ease, and are a model of accuracy and conciseness."

Rev. W. S. Tyler, D. D., Prof. of Greek, Amherst College, Mass.: "I am much pleased with 'Exercises in Greek Prose Composition' by Prof. Jones. It has the merit of great simplicity and clearness. It comprehends a great deal for so small a book. I shall have no hesitation in recommending it highly for a preparatory book."

Rev. Thomas W. Tobey, A. M., Prof. of Greek, Bethel College, Ky.: "AN EXCEEDINGLY valuable book, ably and carefully prepared and well adapted to the purpose for which it was made. Let the TEACHERS in our land UNDERSTAND ITS MERITS, and you will have for it a MOST EXTENSIVE CIRCULATION."

B. L. Cilley, Prof. of Ancient Languages, Phillips's Exeter Academy, N. H.: "I find that it works well. It seems better adapted to its purpose than any book else which I have found."

MAILED, POSTAGE PAID, ON RECEIPT OF PRICE.

Publications of S. C. Griggs & Co., Chicago.

BOISE—FIRST LESSONS IN GREEK.—Adapted to Hadley's

Larger and Smaller Greek Grammars, and intended as an Introduction for Xenophon's Anabasis. By JAMES R. BOISE, Ph. D., Prof. of Greek Language and Lit., University of Chicago. Price, \$1.25.

Prof. N. L. Andrews, *Madison University, N. Y.*: "Your 'First Lessons in Greek' is capital. It will, I am sure, have no competitor among those who use Hadley's Grammars."

Ira W. Pettibone, M. A., *Beloit College, Wisconsin*: "I am perfectly delighted with your 'Greek Lessons.' My class, after two terms spent upon it, are reading the Anabasis, I think, quite as easily as after a year spent upon another introductory book."

C. W. Guernsey, *Russell's Collegiate Institute, New Haven, Conn.*: "I find Prof. Boise's 'Greek Lessons' wellnigh invaluable in my classes."

BOISE—HOMER'S ILIAD.—The First Six Books of Homer's

Iliad, with Explanatory Notes intended for Beginners in the Epic Dialect; accompanied with numerous References to Hadley's Greek Grammar, to Kühner's Larger Greek Grammar, and Goodwin's Moods and Tenses. By JAMES R. BOISE, of the University of Chicago. Price, \$1.50.

M. L. D'Ooge, *Prof. of Greek, University of Michigan*: "Incomparably superior to any other edition of Homer ever published in this country."

W. W. Goodwin, *Prof. of Greek, Harvard University*: "It is a most valuable contribution to classical learning, and I trust it will have all the success it most certainly deserves."

W. S. Tyler, D. D., LL. D., *Prof. of Greek, Amherst College*: "I find the Notes just what I expected,—the right kind in the right places. I am particularly struck with the fulness, and yet the brevity and correctness, of the grammatical references and illustrations."

BOISE & FREEMAN.—SELECTIONS FROM VARIOUS

GREEK AUTHORS.—For the first year in College, with Explanatory Notes, and References to Goodwin's Greek Grammar, and to Hadley's Larger and Smaller Grammars. By JAMES R. BOISE, Ph. D., and JOHN C. FREEMAN, M. A., Professors in the University of Chicago. Pages 383. Price, \$2.00.

Extract from the Preface: "In the preparation of this work two objects have been aimed at,—a comprehensive view of the Greek Language in its principal forms, and a general survey of the leading events in the history of the Greeks. The authors, as well as the events of which they write, are arranged in the chronological order."

N. L. Andrews, *Prof. of the Greek Language and Literature, Madison University*: "Boise's 'Selections from Greek Authors' fulfils the expectations excited by his former works, and is admirably adapted to the purposes set forth in the Preface. The interesting portions so judiciously chosen from various authors; the notes, calculated as they are to encourage the student to do his own work by wisely lessening its difficulties; and the references to Goodwin's and Hadley's Grammars, combine to recommend the book. ITS USE FOR A TERM PAST with our Freshman Class HAS TENDED TO INCREASE MY APPRECIATION OF ITS MERITS. Typographically, the book is simply beautiful,—a delight to the eye."

George R. Bliss, *Prof. of Latin and Greek, Lewisburg University, Pa.*: "I have examined this work somewhat carefully, and am so persuaded of its excellence that I have decided to adopt it with my classes in the Freshman year."

Rev. Jacob Cooper, D. C. L., *Prof. of Greek, Rutgers College, N. J.*: "After a careful examination of the 'Selections,' I am satisfied that this book MEETS A REAL WANT IN COLLEGE. . . . The copious notes and references appear to be all that could be desired. They show excellent taste in explaining the difficult rather than the easy passages, and give references to such authorities as the student could be expected to possess. In typography and neatness this book is a model of its kind. I have introduced it in our collegiate course."

A. H. Buck, *Prof. of Greek, Boston University*: "I found the book so admirable in the matter selected, in the soundness and accuracy of the annotations, and in the unusual excellence of the press-work, that I could do no otherwise than urge its adoption for the entering class in the college, and my high opinion of the book has been corroborated by daily use."

MAILED, POSTAGE PAID, ON RECEIPT OF PRICE.

"It deserves a place in libraries beside the great and classic essayists of other days." — *Baptist Union, New York.*

THE GREAT CONVERSERS, AND OTHER ESSAYS.

By WILLIAM MATHEWS, LL. D.,

*Professor of Rhetoric and English Literature in the University of Chicago,
Author of "Getting on in the World."*

1 vol. 12mo. 306 pages. With Map. Price, \$1.75.

"We certainly have no American essayist who surpasses Prof. Mathews in adorning his pages with ample and elegant illustrations. They are perhaps unequalled for polish and pungency." — *New York Home Journal.*

"They are written in that charming and graceful style which is so attractive in this author's writings, and the reader is continually reminded by their ease and grace of the elegant compositions of Goldsmith and Irving. . . . We commend the volume to all lovers of good writing, who enjoy the luxury of an easy, flowing style, and who love to be instructed while they are entertained." — *Boston Transcript.*

"These essays are on divers subjects, biographical, literary, and social, and show an unusual combination of information, good sense, and good writing. The style is their great charm. It is easy, clear, happy, and forcible. It entertains the reader whatever subject is treated, and the satisfaction is all the greater because what is so delightfully said is of itself so well worth saying. Once one begins to read he is beguiled on and on." — *Boston Advertiser.*

"He touches lightly on an immense number of subjects, he darts from flower to flower with the rapidity of the humming-bird, but with all his versatility he is rarely, if ever, superficial or crude, showing a habit of reflection and a refinement of taste that betray the cultivation of the scholar no less than the curiosity of the book-fancier. The work is an excellent one, and could have been produced by no one but a scholar of great reading, cultivated tastes, and prompt decision of choice." — *New York Tribune.*

"No one can possibly read the polished essays of Prof. Mathews without feeling that he has entered into a cultivated circle, and is privileged to share the communion of one who has touched the hem of the charmed garment. In the society of this skilful artist, the reader is led into the presence of living memories. One by one they pass before him, a procession of intellectual majesty, and, led by the hand of a trusty guide, he meets and is introduced to the men of whom he has heard or read, or whose works he may have studied. The essays of Prof. Mathews are among the most delightful that it has ever been our pleasure to read." — *Chicago Inter-Ocean.*

"Worth any day ten times its cost for the tenth part it contains! A book fuller of sensible sense and sounder soundness we have not seen for a long day." — *Sunday School Times, Phila.*

GETTING ON IN THE WORLD.

BY PROF. WILLIAM MATHEWS, LL. D.

Cloth, Price, \$2.00; Cloth, full gilt edges, \$2.50; Half calf binding, gilt top, \$3.50; Full calf, gilt edges, \$5.00.

From REV. NOAH PORTER, D. D., LL. D., *President of Yale College*. — "A book in which there is abundant matter of great interest."

REV. M. B. ANDERSON, D. D., LL. D., *President of Rochester University, N. Y.* — "It will give heart and hope to many a struggling young man."

EDWIN P. WHIPPLE, ESQ., *the distinguished critic*. — "What wealth of illustration he brings in from English poets, dramatists, divines, lawyers, and jurists!"

REV. A. HUELSTER, PH. D. (*in the "Evangelical Messenger"*). — "The road to prosperity is marked out with a masterly hand. The volume is replete with thought and excellent information on the many perplexing problems that are constantly arising in the various vocations of life. The farmer, merchant, student, teacher, lawyer, preacher, editor, &c., &c., will all find valuable lessons for their life-work. No one that reads the twenty-one chapters . . . will lay aside the book without being greatly benefited. Every man, especially every young man, should have it. It should be found in every family library throughout the whole country."

"There are a great number of good passages and much valuable advice in this book." — *The London Spectator*.

"Every page contains a wealth of valuable information, and is brimful of vivid biographical illustrations." — *New York Home Journal*.

"While it enforces a truth in every line, and teaches invaluable lessons on every page, it is in manner as absorbing and attractive as a bit of Eastern fable." — *Philadelphia Inquirer*.

"Adorned with the graces of polite literature, and polished to a degree of refinement which adapts it to the demands of modern taste. . . . While announcing the laws of worldly prosperity, he holds up an elevated standard of character. His appeals are not made to human selfishness, but to the love of excellence." — *New York Tribune*.

"It is sound, morally and mentally. It gives no one-sided view of life; it does not pander to the lower nature; but it is high-toned, correctly toned, throughout. . . . There is an earnestness and even eloquence in this volume which makes the author appear to speak to us from the living page. It reads like a speech. There is an electrical fire about every sentence." — *Episcopal Register, Philadelphia*.

THE WORLD ON WHEELS, AND OTHER SKETCHES.

BY BENJAMIN F. TAYLOR.

Illustrated. 1 vol. 12mo. . . . Price, \$1.50.

"Reader, do you want to laugh? Do you want to cry? Do you want to climb the Jacob's ladder of imagination, and dwell among the clouds of fancy, for a little while at least? Do you? Then get B. F. Taylor's *World on Wheels*, read it, and experience sensations you never felt before! . . . It is a book of 'word pictures,' a string of pearls, the very poesy of thought."—*The Christian, St. Louis*.

"Full of humor, and sharp as a Damascus blade."—*Philadelphia Presbyterian*.

"The pen-pictures of B. F. Taylor are among the most brilliant and eccentric productions of the day. They are like the music of Gottschalk played by Gottschalk himself; or like sky-rockets that burst in the zenith, and fall in showers of fiery rain. They are word-wonders, reminding us of necromancy, with the dazzle and bewilderment of their rapid succession."—*Chicago Tribune*.

OLD-TIME PICTURES AND SHEAVES OF RHYME.

BY B. F. TAYLOR.

Red-Line Edition, Small Quarto, Silk Cloth. With 8 fine Illustrations.
Price, \$2.00. The same, full gilt edges, \$2.50.

"It gives me pleasure to see the poems of B. F. Taylor issued by your house in a form worthy of their merit. Such pieces as the 'Old Village Choir,' 'The Skylark,' 'The Vane on the Spire,' and 'June,' deserve their good setting. . . . I do not know of any one who so well reproduces the home scenes of long ago. There is a quiet humor that pleases me."—*John G. Whittier*.

"A poet he is in the true sense; a singer of songs so full of tenderness and melody that their memory lingers like a delicious fragrance. Several of his lyrics have become classic. . . . His 'River of Time' is one of the most perfect poems in the language, original in conception, full of beautiful imagery, grandly sonorous in rhythm."—*San Francisco Bulletin*.

"Mr. Taylor is a word-painter unsurpassed in America. His style is rare, quaint, full of images as a brook of pebbles, and his rhythm waves and undulates as softly and as sensuously as the wind that sways the summer wheat. . . . In the fields he sings the songs of the spring, and the passion flowers, of the roses, and the summer time. His are the birds' notes. He interprets the quaint, low tune of the busy wren, the soaring snatches of the skylark, the liquid language of the oriole, the ever-sad and questioning call of the partridge, and the pheasant's everlasting monotone. He makes beautiful pictures. He gives one champagne to drink,—strong, effervescing, delightful."—*St. Louis Dispatch*.

PRE-HISTORIC RACES OF THE UNITED STATES.

By J. W. FOSTER, LL. D.,

Author of "The Physical Geography of the Mississippi Valley," etc.

415 pages. Crown 8vo. With a large number of Illustrations. THIRD EDITION. Price, Cloth, \$3.00; Half calf binding, gilt top, \$5.00; Full calf, gilt edges, \$6.50.

"One of the best and clearest accounts we have seen of those grand monuments of a forgotten race."—*London Saturday Review*.

"The book is typographically perfect, and with its admirable illustrations and convenient index is really elegant and a sort of luxury to possess and read. . . . Dr. Foster goes over the ground inch by inch, and accumulates information of surprising interest and importance bearing on this subject, which he gives in his crowded but most instructive and entertaining chapters in a thoroughly scientific but equally popular way. We have marked whole pages of his book for quotation, and finally from sheer necessity have been compelled to put the whole volume in quotation marks as one of the few books that are indispensable to the student, and scarcely less important for the intelligent reader to have at hand for reference."—*The Golden Age, New York*.

"A careful examination of the book has satisfied us that it is one of the most interesting and important contributions to American archæology that have yet appeared, and will take rank among the leading treatises upon the general subject by European archæologists

"We had thought of making some extracts from the volume, but it is so full of interest, from beginning to end, as to make selection perplexing, and were it not for the restraints of copyright we should be tempted to run the whole work through the "Popular Science Monthly," as it contains just the kind of information, in clear, compressed, and intelligible form, which is adapted to the mass of readers. . . . The whole exposition is condensed into 400 pages, and the publishers have done their part, in the fine execution of the engravings, and the beautiful typography of the book."—*The Popular Science Monthly, New York*.

"The amount of information which is afforded, the number of important and illustrative facts that have been accumulated, the multitude of mute but indubitable evidences which zeal and industry have exhumed and collected, and which are recorded in the volume, give it a substantial and enduring value to the scholar and lover of science, and invest it with the charm of powerful interest to the non-professional but cultured reader.

"It forms a compendium of knowledge upon this deeply interesting subject of inquiry and investigation which is without any rival, — and we may say without a competitor in this country for fulness and accuracy. It therefore becomes indispensable to every public or private library worthy of the name."—*The Christian Intelligencer, New York*.

"An argument for the divine origin of the Christian religion of unanswerable force and extraordinary interest." — *The Evangelist, New York.*

THE PHILOSOPHY OF THE PLAN OF SALVATION.

BY REV. J. B. WALKER, D.D.,

With an Introductory Essay by CALVIN E. STOWE, D.D. A new edition, with supplementary chapter by the author. SIXTY-SEVENTH THOUSAND. 1 vol. 12mo. Price, \$1.50.

"Though written with great simplicity, it is evidently the production of a master mind, . . . and few works are more adapted to bring sceptics of a certain class to a stand. . . . It is the disclosure of the actual process of mind through which the author passes, from the dark regions of doubt and infidelity to the clear light and conviction of a sound and heartfelt belief in the truth as it is in Jesus.

"There is, in many parts of this treatise, a force of argument and a power of conviction almost resistless."

"It is a work of extraordinary power. . . . We think it is *more likely to lodge an impression in the human conscience, in favor of the divine authority of Christianity*, than any work of the modern press." — *London Evangelical Magazine, England.*

"No single volume we ever read has been so satisfactory a demonstration of the truth of religion, or has had so strong a controlling influence over our habits of thought. . . . No better book can be put into the hands of the honest and intellectual sceptic. It is overwhelmingly convincing to reason, and leaves the doubter nothing but his passions and prejudices to bolster him up. . . . Every minister's library should have a copy." — *The Methodist Protestant, Baltimore.*

"We have commended this book before, — not too highly, for, like wine, it has improved by age. We wish it were in every library in the land, and its contents in every head." — *The Presbyterian, Philadelphia.*

THE DOCTRINE OF THE HOLY SPIRIT;

OR,

PHILOSOPHY OF THE DIVINE OPERATION IN THE REDEMPTION OF MAN.

Being volume second of "The Philosophy of the Plan of Salvation."

By REV. J. B. WALKER, D.D. Fourth Edition, Revised and Enlarged. Price, \$1.50.

"The author's former able works have prepared the public for the rich treasures of thought in this volume. It is a book of foundation principles, and deals in the verities of the gospel as with scientific facts. It is an unanswerable argument in behalf of Christ's life, mission, and doctrine, and especially rich in its teachings concerning the office and work of the Spirit. No volume has lately issued from the press which brings so many timely truths to the public attention. While it is metaphysical and thorough, it is also clever, forceful, winning for its grand truth's sake, and *every way readable*. The author has wrought a great work for the Christian Church, and *every minister and teacher should arm himself with strong weapons* by perusing the arguments of this book. It is printed and bound in the exquisite style of all publications which issue from Messrs. S. C. Griggs & Co.'s establishment." — *Methodist Recorder, Pittsburgh.*

"One of the most valuable books printed in modern times."
—*Albany Press.*

WORDS:

THEIR USE AND ABUSE.

BY PROF. WM. MATHEWS, LL. D.,
*Author of "Thomas De Quincey and Other Essays," "Getting on in the World,"
and "The Great Conversers and Other Essays."*

One handsome volume. 12mo. Cloth, \$2 00.

"It can be read with profit by every intelligent student of the English language." —
The International Review, New York.

"We heartily commend the work as rich in valuable suggestions to those who desire
TO CULTIVATE ACCURACY IN SPEAKING AND WRITING." — *The Lutheran Quarterly
Review.*

"THIS BOOK IS SO INTERESTING that the reader is tempted to take it with him, for
reading on the cars, or under the shade of the trees in his summer retreat, instead of
the newspaper or the last novel." — *Boston Transcript.*

"AS INTERESTING AS A ROMANCE. . . . It gives the condensed wisdom of every
man who ever handled the subject of which it treats. . . . It is a book that can be
studied with profit by all men who love our noble tongue." — *Catholic Mirror, Balti-
more.*

"We should like to put a copy of this book into the hands of every man and woman
who is using our good old Anglo-Saxon with voice or pen for any public service. It is
a text-book full of information." — *Christian at Work, New York.*

"A BOOK OF RARE INTEREST. . . . From the chapter on "The Morality in
Words," alone, a whole library of faults might be brought home to many readers, and a
WORLD OF BENEFIT would be gleaned from it by those who care to improve them-
selves." — *Brooklyn Eagle.*

"This book cannot be read by any one without conveying a great many practical hints
of easy application. . . . It will lead to the REFORMATION OF THOUSANDS OF CARE-
LESS TALKERS, and save sensitive ears from much unnecessary annoyance." — *The
Christian Union, New York.*

"Such a work as this, in which much and varied reading has been digested and con-
centrated, and by good memory, solid judgment, and entire mastery of the art of uniting
solidity with graceful easiness of style, may be regarded as a literary *bonne bouche*. . . .
The elder Disraeli never attained the art, of which the present volume is a fair and rare
example, of blending graceful ease and dignified familiarity. The philologist will turn
to Dr. Mathews's pages for exact information, while the general reader will be charmed
by their extent of literary anecdote." — *Philadelphia Press.*







1. 11 3.

Wm. Lloyd Garrison



